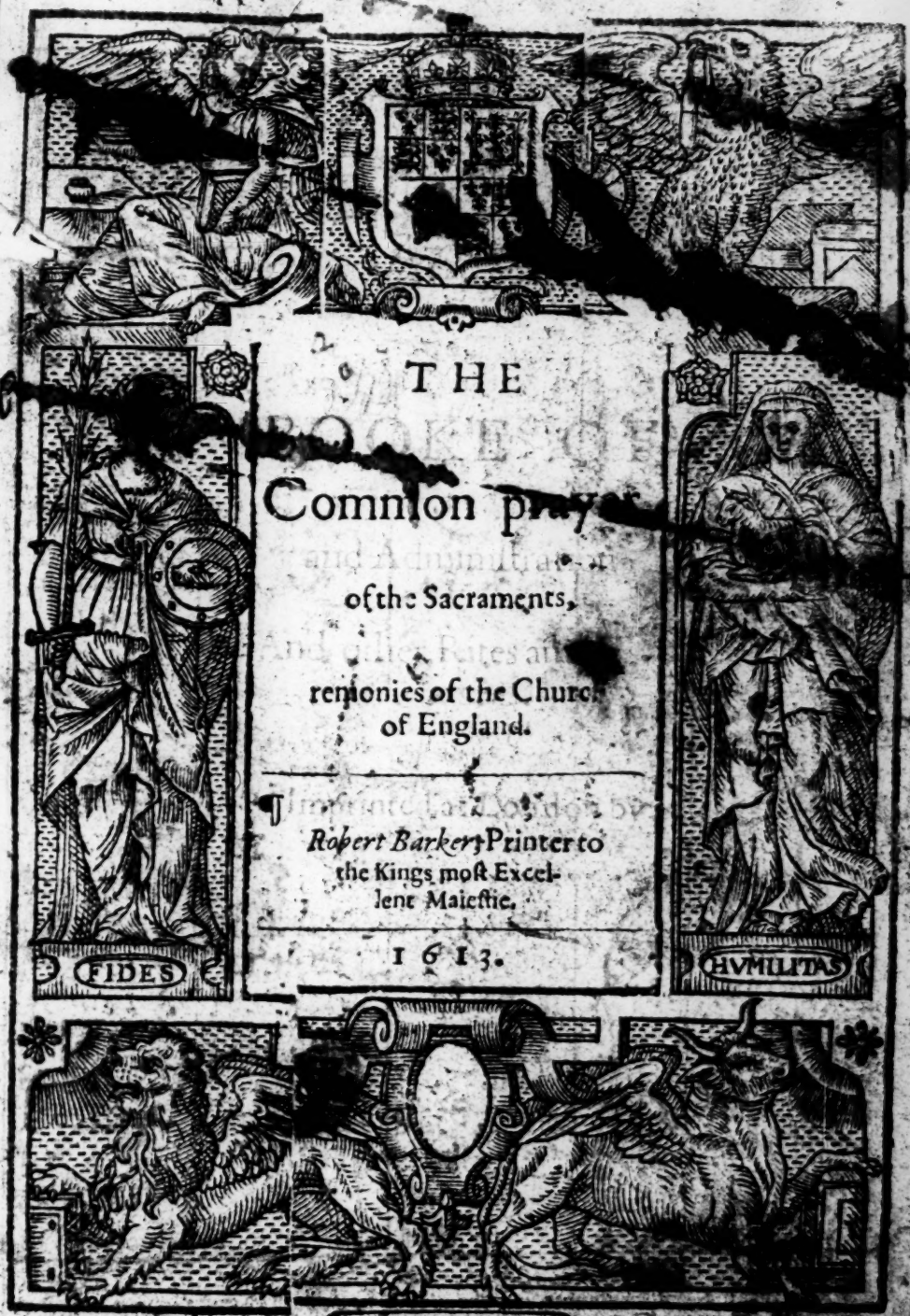


THE

Common pr[illegible]

of the Sacraments,

remonies of the Churc[illegible]
of England.

¶ *Robert Barker*, Printer to
the Kings most Excel-
lent Maiestie.

1613.

BIBLIOTHECA
LAMBETHANA

**H5145.A4 1612

The yeere of our Lord.	Golden number.	Dominicall letter.	Easter day.	Ashwednesday of Lent.	Rogation Sunday.
1603	8	B	Febru. 20.	March. 9.	Aprill 24
1604	9		5	Febru. 22	8
1605	10	F	Janu. 27.	13	March 31
1606	11	E	Febr. 16.	March. 5	Aprill 20
1607	12	D	Febr. 1.	Februa. 18	5
1608	13		Jan. 24.	10	March 27
1609	14	A	Febr. 12.	March. 1	Aprill 16
1610	15	G	4	Febru. 21	8
1611	16	F	Jan. 20.	6	March 24
1612	17		Febr. 9.	25	Aprill 12
1613	18	C	Jan. 31.	17	4
1614	19	B	Febr. 20.	March. 9	24
1615	1	A	5	Febru. 22	9
1616	2		Jan. 28.	14	March 31
1617	3	E	Febr. 16.	March. 7	Aprill 20
1618	4	D	1	Febru. 18	5
1619	5	C	Jan. 24.	10	March 28
1620	6		Febr. 13.	March. 1	Aprill 16
1621	7	G	Jan. 28.	Febru. 14	1
1622	8	F	Febr. 17.	March. 6	21
1623	9	E	9	Febr. 16	13
1624	10		Jan. 15.	17	March 28
1625	11	B	Febr. 13.	March. 2	Aprill 17
1626	12	A	5	Febr. 22	9
1627	13	G	Jan. 21.	7	March 25
1628	14		Febr. 10.	27.	Aprill 13

Note that the Golden number and Dominical letter doth change euery yeere the first day of January. Note also that the yere of our Lord beginneth the xxv. day of March, the same day supposed to bee the first day vpon which the worlde was created, and the day when Christ was conceiued in the wombe of the Virgine.

LAMBETHANA

				riseth / falleth	8.mi.34 / 4.mi.26	Morning prayer. ii. Lesson	Euening prayer. ii. Lesson.
i					Gen.xvii.	Rom.ii.	Deut.x	Colol.i.
ii	b	iiii.	No.		Gene.i.	Matth.i.	Gen.ii.	Rom.i.
iii	c	iii	No.		iii	ii	iiii	ii
iiii	d	Pzid.	No.		v	iii	vi	iii
v	e				vii	iiii	viii	iiii
vi	f	viii	Id.		Esa.lx.	Luke iii.	Esa.xlix.	John ii.
vii	g	vii	Id.		Gen.ix.	Matth. v.	Gen.xii.	Rom.v.
viii		vi	Id.	Lucian.	xiii	vi	xiiii	vi
ix	b	v	Id.		xv	vii	xvi	vii
x	c	iiii	Id.		xvii	viii	xviii	viii
xi	d	iii	Id.		xix	ix	xx	ix
xii	e	Pzid.	Id.		xxi	x	xxii	x
xiii	f			Hilarie.	xxiii	xi	xxiiii	xi.
xiiii	g	xix	kl.	Febzuarii.	xxv	xii	xxvi	xii
xv		xviii	kl.		xxvii	xiii	xxviii	xiii
xvi	b	xvii	kl.		xxix	xiiii	xxx	xiiii
xvii	c	xvi	kl.		xxxi	xv	xxxii	xv
xviii	d	xv	kl.	Pzisca.	xxxiii	xvi	xxxiiii	xvi
xix	e	xiiii	kl.		xxxv	xvii	xxxvii	i.Coz.i.
xx	f	xiii	kl.	Fabian.	xxxviii	xviii	xxxix	ii
xxi	g	xii	kl.	Agnes.	xl	xix	xli	iii
xxii		xi	kl.	Uincent.	xlii	xx	xliii	iiii
xxiii	b	x	kl.		xliiii	xxi	xlv	v
xxiiii	c	ix	kl.		xlvi	xxii	xlvii	vi
xxv	d	viii	kl.	Con. Paul.	Wisd.v.	Acts xxii.	Wisd.vi.	Acts. 26.
xxvi	e	vii	kl.		Gen.xlviii	Matth.23	Gen.xlix.	i.Coz.7.
xxvii	f	vi	kl.		l	xxiiii	Exod.i.	viii
xxviii	g	v	kl.		Exod.ii.	xxv	iii	ix
xxix		iiii	kl.		iiii	xxvi	v	x
xxx	b	iii	kl.		vii	xxvii	viii	xi
xxx	c	Pzid.	kl.		ix	xxviiii	x	xii

H514516.A4

The yeere of our Lord.	Golden number	Dominicall letter.	Shrouetide	Aſhwednesday of Lent.	Eaſter day
1603	8	B	Febru. 20.	March. 9.	Aprill 24
1604	9		5	Febru. 22	8
1605	10	F	Janu. 27.	13	March 31
1606	11	E	Febr. 16.	March. 5	Aprill 20
1607	12	D	Febr. 1.	Februa. 18	5
1608	13		Jan. 24.	10	March 27
1609	14	A	Febr. 12.	March. 1	Aprill 16
1610	15	G	4	Febru. 21	8
1611	16	F	Jan. 20.	6	March 24
1612	17		Febr. 9.	25	Aprill 12
1613	18	C	Jan. 31.	17	4
1614	19	B	Febr. 20.	March. 9	24
1615	1	A	5	Febru. 22	9
1616	2		Jan. 28.	14	March 31
1617	3	E	Febr. 16.	March. 7	Aprill 20
1618	4	D	1	Febru. 18	5
1619	5	C	Jan. 24.	10	March 28
1620	6		Febr. 13.	March. 1	Aprill 16
1621	7	G	Jan. 28.	Febru. 14	1
1622	8	F	Febr. 17.	March. 6	21
1623	9	E	9	Febr. 16	13
1624	10		Jan. 15.	17	March 28
1625	11	B	Febr. 13.	March. 2	Aprill 17
1626	12	A	5	Febr. 22	9
1627	13	G	Jan. 21.	7	March 25
1628	14		Febr. 10.	27.	Aprill 13

Note that the Golden number and Dominical letter doth change euery yeere the first day of January. Note also that the yeere of our Lord beginneth the xxv. day of March, the same day supposed to bee the first day vpon which the worlde was created, and the day when Christ was conceiued in the wombe of the Virgine.

January hath xxxj dayes.

				riseth / falleth	8.mi.34 / 4.mi.26	Morning prayer. ii. Lesson.	Euening prayer. ii. Lesson.	
i					Gen.xvii.	Rom.ii.	Deut.x	Colol.i.
ii	b	iiii.	No.		Gene.i.	Matth.i.	Gen.ii.	Rom.i.
iii	c	iii	No.		iii	ii	iiii	ii
iiii	d	Pzid.	No.		v	iii	vi	iii
v	e				vii	iiii	viii	iiii
vi	f	viii	Id.		Esa.lx.	Luke iii.	Esa.xlix.	John ii.
vii	g	vii	Id.		Gen.ix.	Matth. v.	Gen.xii.	Rom.v.
viii		vi	Id.	Lucian.	xiii	vi	xiiii	vi
ix	b	v	Id.		xv	vii	xvi	vii
x	c	iiii	Id.		xvii	viii	xviii	viii
xi	d	iii	Id.		xix	ix	xx	ix
xii	e	Pzid.	Id.		xxi	x	xxii	x
xiii	f			Hilarie.	xxiii	xi	xxiiii	xi.
xiiii	g	xix	kl.	Febzuarii.	xxv	xii	xxvi	xii
xv		xviii	kl.		xxvii	xiii	xxviii	xiii
xvi	b	xvii	kl.		xxix	xiiii	xxx	xiiii
xvii	c	xvi	kl.		xxxi	xv	xxxii	xv
xviii	d	xv	kl.	Pzisca.	xxxiii	xvi	xxxiiii	xvi
xix	e	xiiii	kl.		xxxv	xvii	xxxvii	i.Coz.i.
xx	f	xiii	kl.	Fabian.	xxxviii	xviii	xxxix	ii
xxi	g	xii	kl.	Agnes.	xl	xix	xli	iii
xxii		xi	kl.	Uincent.	xlii	xx	xliii	iiii
xxiii	b	x	kl.		xliiii	xxi	xlv	v
xxiiii	c	ix	kl.		xlvi	xxii	xlvii	vi
xxv	d	viii	kl.	Con. Paul.	Wisd.v.	Acts xxii.	Wisd.vi.	Acts. 26.
xxvi	e	vii	kl.		Gen.xlviii	Matth.23	Gen.xlix.	i.Coz.7.
xxvii	f	vi	kl.		l	xxiiii	Exod.i.	viii
xxviii	g	v	kl.		Exod.ii.	xxv	iii	ix
xxix		iiii	kl.		iiii	xxvi	v	x
xxx	b	iii	kl.		vii	xxvii	viii	xi
xxx	c	Pzid.	kl.		ix	xxviiii	x	xii

				riseth	3.mi. 34	Morning prayer, ii. Lesson	Euening prayer, ii. Lesson.
				falleth	8.mi. 26		
i	d		Fast.		Exod.xi.	Mark.i.	Exod.xii.	i. Cor.xiii
ii	e	iiii	No.		Wisd.ix.	ii	Wisd.xv	xiiii
iii	f	iii	No.	Blasii.	Exod.xiii.	iii	Ero. xiiii	xv
iiii	g	Pxid.	No.		xv	iiii	xvi	xvi
v				Agathe.	xvii	v	xviii	2. Cor.i.
vi	b	viii	Id.		xix	vi	xx	ii
vii	c	vii	Id.		xxi	vii	xxii	iii
viii	d	vi	Id.		xxiii	viii	xxiiii	iiii
ix	e	v	Id.		xxxii	ix	xxxiii	v
x	f	iiii	Id.		xxxiiii	x	Leu. 18.	vi
xi	g	iii	Id.		Leuit.xix.	xi	xx	vii
xii		Pxid.	Id.		xxvi	xii	Num.xi.	viii
xiii	b			March.	Num.xii.	xiii	xiii	ix
xiiii	c	xvi	kl.	Valentine.	xiiii	xiiii	xvi	x
xv	d	xv	kl.		xvii	xv	xx	xi
xvi	e	xiiii	kl.		xxi	xvi	xxii	xii
xvii	f	xiii	kl.		xxiii	Luk.di.i.	xxiiii	xiii
xviii	g	xii	kl.		xxv	di.i	xxvii	Gala.i.
xix		xi	kl.		xxx	ii	xxxi	ii
xx	b	x	kl.		xxxii	iii	xxxv	iii
xxi	c	ix	kl.		xxxvi	iiii	Deut.i.	iiii
xxii	d	viii	kl.		Deut.ii	v	iii	v
xxiii	e	vii	kl.		iiii	vi	v	vi
xxiiii	f	vi	kl.	Fast.	Wisd.xix	vii	Eccles.i.	Ephe.i.
xxv	g	v	kl.		Deut.vi.	viii	Deut.vii	i
xxvi		iiii	kl.		viii	ix	ix	iii
xxvii	b	iii	kl.		x	x	xi	iiii
xxviii	c	Pxid.	kl.		xii	xi	xv	v

March hath xxxj. dayes.

Sun { riseth / falleth } houre { 4.mi.36 / 7.mi.24 }

Psalmes					Morning prayer. i.Lesson.	Morning prayer. ii.Lesson.	Euening prayer. i.Lesson.	Euening prayer. ii.Lesson.
xxx	a	Kalend.		Dauid.	Deut.xvi.	Luk.xii.	Deut.xvii	Eph.vi.
i	e	vi.	No.	Cedde.	xviii	xiii	xix	Phili.i.
ii	f	v.	No.		xx	xiiii	xxi	ii
iii	g	iiii.	No.		xxii	xv	xxiiii	iii
iiii	A	iii	No.		xxv	xvi	xxvi	iiii
v	b	Prid.	No.		xxvii	xvii	xxviii	Colos.i.
vi	c			Perpetue.	xxix	xviii	xxx	ii
vii	d	viii	Id.		xxxi	xix	xxxii	iii
viii	e	vii	Id.		xxxiii	xx	xxxiiii	iiii
ix	f	vi	Id.		Josu.i.	xxi	Josu.ii.	i.Thes.i.
x	g	v	Id.	Equinoct.	iii	xxii	iiii	ii
xi	A	iiii	Id.	Gregory.	v	xxiii	vi	iii
xii	b	iii	Id.		vii	xxiiii	viii	iiii
xiii	c	Prid.	Id.		ix	John i.	x	v
xiiii	d	Idus.			xxiii	ii	xxiiii	ii.Thes.i.
xv	e	xvii	kl.	Aprilis.	Judg.i.	iii	Judg.ii.	ii
xvi	f	xvi	kl.		iii	iiii	iiii	iii
xvii	g	xv	kl.	Edward.	v	v	vi	i.Tim.i.
xviii	A	xiiii	kl.		vii	vi	viii	ii.iii
xix	b	xiii	kl.		ix	vii	x	iiii
xx	c	xii	kl.	Benedict.	xi	viii	xii	v
xxi	d	xi	kl.		xiii	ix	xiiii	vi
xxii	e	x	kl.		xv	x	xvi	i.Tim.i.
xxiii	f	ix	kl.		xvii	xi	xviii	ii
xxiiii	g	viii	kl.	fast	Eccle.ii.	xii	Eccl.iii	iii
xxv	A	vii	kl.		Judg.xix.	xiii	Judg.xx.	iiii
xxvi	b	vi	kl.		xxi	xiiii	Ruth.i.	Titus.i.
xxvii	c	v	kl.		Ruth.ii.	xv	iii	ii.iii.
xxviii	d	iiii	kl.		iii	xvi	i.Sam.i.	Phile.i.
xxix	e	iii	kl.		i.Sam.ii.	xvii	iii	Heb.i.
xxx	f	Prid.	kl.		iiii	xviii	v	ii.

April hath xxx. dayes.

					Morning prayer.		Euening prayer.	
		riseth 5.mi.15						
		falleth 6.mi.45				ii. Lesson.		ii. Lesson.
i	g				i. Kin. vi.	Iohn xix.	i. King. viii	Heb. iii.
ii		iiii	No.		viii	xx	ix	iiii
iii	b	iii	No.	Richard.	x	xxi	xi	v
iiii	c	Prid.	No.	Ambrof.	xii	Acts. i.	xiii	vi
v	d				xiiii	ii	xv	vii
vi	e	viii	Id.		xvi	iii	xvii	viii
vii	f	vii	Id.		xviii	iiii	xix	ix
viii	g	vi	Id.		xx	v	xxi	x
ix		v	Id.		xxii	vi	xxiii	xi
x	b	iiii	Id.		xxiiii	vii	xxv	xii
xi	c	iii	Id.		xxvi	viii	xxvii	xiii
xii	d	Prid.	Id.		xxviii	ix	xxix	James. i.
xiii	e				xxx	x	xxxi	ii
xiiii	f	xviii	kl.	Maii.	ii. Kin. i.	xi	ii. king. ii.	iii
xv	g	xvii	kl.		iii	xii	iiii	iiii
xvi		xvi	kl.		v	xiii	vi	v
xvii	b	xv	kl.		vii	xiiii	viii	i. Pet. i.
xviii	c	xiiii	kl.		ix	xv	x	ii
xix	d	xiii	kl.	Alpheg.	xi	xvi	xii	iii
xx	e	xii	kl.		xiii	xvii	xiiii	iiii
xxi	f	xi	kl.		xv	xviii	xvi	v
xxii	g	x	kl.		xvii	xix	xviii	ii. Pet. i.
xxiii		ix	kl.	S. George	xix	xx	xx	ii
xxiiii	b	viii	kl.		xxi	xxi	xxii	iii
xxv	c	vii	kl.		Eccles. 4.	xxii	Eccle. 5.	i. Iohn i.
xxvi	d	vi	kl.		ii. kin. xxiii	xxiii	2. kin. 24.	ii
xxvii	e	v	kl.		ii. kin. i.	xxiiii	3. kin. 2.	iii
xxviii	f	iiii	kl.	born bef.	iii	xxv	iiii	iiii
xxix	g	iii	kl.		v 1637	xxvi	vi	v
xxx		Prid.	kl.		vii	xxvii	viii	ii. iii. Iohn

ancell Somm.

					riseth 4.mi.36 falleth 7.mi.24	Morning prayer. ii. Lesson.	Euening prayer. ii. Lesson.
i	b				Ecclc. 7.	Act. vii.	Eccl. ix.	Jude i.
ii	c	vi	No.		3. kin. 9.	xxviii	3. king. x.	Rom. i.
iii	d	v	No.	Inuent. of	xi	Matt. i.	xii	ii
iiii	e	iiii	No.	the Crosse.	xiii	ii	xiiii	iii
v	f	iii	No.		xv	iii	xvi	iiii
vi	g	Pxid.	No.	Iohn Port.	xvii	iiii	xviii	v
vii					xix	v	xx	vi
viii	b	viii	Id.		xxi	vi	xxii	vii
ix	c	vii	Id.		4. king. i.	vii	4. king. ii.	viii
x	d	vi	Id.		iii	viii	iii	ix
xi	e	v	Id.		v	ix	vi	x
xii	f	iiii	Id.		vii	x	viii	xi
xiii	g	iii	Id.		ix	xi	x	xii
xiiii		Pxid.	Id.		xi	xii	xii	xiii
xv	b				xiii	xiii	xiiii	xiiii
xvi	c	xvii	kl.	Iunii.	xv	xiiii	xvi	xv
xvii	d	xvi	kl.		xvii	xv	xviii	xvi
xviii	e	xv	kl.		xix	xvi	xx	i. Coz. i.
xix	f	xiiii	kl.	Dunstan.	xxi	xvii	xxii	ii
xx	g	xiii	kl.		xxiii	xviii	xxiiii	iii
xxi		xii	kl.		xxv	xix	i. Esd. i.	iiii
xxii	b	xi	kl.		i. Esd. iii.	xx	iiii	v
xxiii	c	x	kl.		v	xxi	vi	vi
xxiiii	d	ix	kl.		viii	xxii	ix	vii
xxv	e	viii	kl.		ii. Esd. i.	xxiii	ii. Esd. ii.	viii
xxvi	f	vii	kl.	Augustin.	iiii	xxiiii	v	ix
xxvii	g	vi	kl.		vi	xxv	viii	x
xxviii		v	kl.		ix	xxvi	x	xi
xxix	b	iiii	kl.		xiii	xxvii	Hest. i.	xii
xxx	c	iii	kl.		Hest. ii.	xxviii	iii	xiii
xxx	d	Pxid.	kl.		iiii	Mark. i.	v	xiiii

Iune hath xxx. dayes.

Sunne { riseth / falleth } houre { 3.mi. 34 / 8.mi. 26 }

Dayes.				Morning prayer, i. Lesson.	Morning prayer, ii. Lesson.	Euening prayer, i. Lesson.	Euening prayer, ii. Lesson.
i	e	Kalendi.		Heller 6.	Marke ii.	Heft. vii.	i. Coz. xv.
ii	f	iiii No.		viii	iii	ix	xvi
iii	g	iii No.	Nichomede.	Iob i.	iiii	Iob ii.	ii. Coz. i.
iiii	a	Pzid. No		iii	v	iiii	ii.
v	b	Nonas.	Bonifacc.	v	vi	vi	iii
vi	c	viii Id.		vii	vii	viii	iiii
vii	d	vii Id.		ix	viii	x	v
viii	e	vi Id.		xi	ix	xii	vi
ix	f	v Id.		xiii	x	xiiii	vii
x	g	iiii Id.		xv	xi	xvi	viii
xi	a	iii Id.	Barnab. apo.	Eccle. x.	Acts. 14.	Eccl. xii.	Acts. 15.
xii	b	Pzid. Id.		Iob 17.	Mar. xii.	Iob xix.	ii. Coz. ix.
xiii	c		Solstit. esti.	xx (18.	xiii	xxi	x
xiiii	d	xviii kl.	Iulii	xxii	xiiii	xxiii	xi
xv	e	xvii kl.		xxiiii. xxv	xv	26. 27.	xii
xvi	f	xvi kl.		xxviii	xvi	xxix	xiii
xvii	g	xv kl.		xxx	Luke 1.	xxxi	Galat. i.
xviii	a	xiiii kl.		xxxii	ii	xxxiii	ii
xix	b	xiii kl.	Nat. of K. Ia.	xxxiiii	iii	xxxv	iii
xx	c	xii kl.	Edward.	xxxvi	iiii	xxxvii	iiii
xxi	d	xi kl.		xxxviii	v	xxxix	v
xxii	e	x kl.		xl	vi	xli	vi
xxiii	f	ix kl.	Fast.	xlii	vii	Pzou. i.	Ephes. i.
xxiiii	g	viii kl.	Iohn Bapt.	Mala. iii	Matt. iii.	Mala. 4.	Mat. 14.
xxv	a	vii kl.		Pzo. ii.	Luke viii.	Pzou. iii	Ephes. ii.
xxvi	b	vi kl.		iii	ix	v	iii
xxvii	c	v kl.		vi	x	vii	iiii
xxviii	d	iiii kl.	Fast.	viii	xi	ix	v
xxix	e	iii kl.	S. Pet. Apost.	Eccle. xi	Acts. iii.	Eccl. xix.	Acts. iiii.
xxx	f	Pzid. kl.		Pzou. x.	Luke xii.	Pzou. xi	Ephes. v.

Iuly hath xxxj. dayes.

Sun { riseth / falleth } houre { 4.mi.,18. / 7.mi.42. }

Morning prayer: i. Lesson. ii. Lesson.

Euening prayer: i. Lesson. ii. Lesson.

Psalmes.

i	g	Kalend.		Visit. of Ma.	Prou. xii.	Luke xiii.	Pro. xiii.	Phil. i.
ii	A	vi	No.		xiiii	xiiii	xv	ii
iii	b	v	No.	Martin.	xvi	xv	xvii	iii
iiii	c	iiii	No.		xviii	xvi	xix	iiii
v	d	iii	No.		xx	xvii	xxi	Colos. i.
vi	e	Prid	No.	Dog dayes	xxii	xviii	xxiii	ii
vii	f	Nonas.		begin.	xxiiii	xix	xxv	iii
viii	g	viii	Id.		xxvi	xx	xxvii	iiii
ix	A	vii	Id.		xxvii	xxi	xxix	1. Thes. i.
x	b	vi	Id.		xxviii	xxii	Eccles. i	ii
xi	c	v	Id.		xxix	xxiii	ii	iii
xii	d	iiii	Id.	Sol in Leo.	Eccle. ii.	xxiiii	iii	iiii
xiii	e	iii	Id.		iiii	xxiiii	v	v
xiiii	f	Prid.	Id.		vi	John i.	vii	vi
xv	g	Idus.		Swithun.	viii	ii	ix	ii. Thes.
xvi	A	xvii	kl.	August.	x	iii	xi	ii
xvii	b	xvi	kl.		xii	iiii	Jere. i.	iii
xviii	c	xv	kl.		Jere. ii.	v	iii	i. Tim. i.
xix	d	xiiii	kl.		iiii	vi	v	ii. iii.
xx	e	xiii	kl.	Margaret.	vi	vii	vii	iii
xxi	f	xii	kl.		viii	viii	ix	iv
xxii	g	xi	kl.	Magdalen.	x	ix	xi	vi
xxiii	A	x	kl.		xii	x	xiii	ii. Tim i.
xxiiii	b	ix	kl.	Fast.	xiiii	xi	xv	ii
xxv	c	viii	kl.	James Apo.	Eccl. xi.	xiii	xvii	iii
xxvi	d	vii	kl.	Anne.	Jer. xvii.	xiiii	Eccl. ix.	iiii
xxvii	e	vi	kl.		xx	xv	Jere. xix	Titus i.
xxviii	f	v	kl.		xxii	xvi	xxi	i. iii.
xxviii	g	iiii	kl.		xxiiii	xvii	xxiii	Phile. i.
xxix	A	iii	kl.		xxvi	xviii	xxv	Heb. i.
xxx	b	Prid.	kl.		xxviii	xix	xxvii	ii
							xxix	iii

my first fruits for chr ch: to be payd the first of August 167

August hath xxxj dayes. 1670

						Euening prayer.	ii. Lesson.	Morning prayer.	ii. Lesson.
						Jere. xxxi.	Heb. viii.	Jere. xxxv.	Heb. viii.
i	c			Lammas.	Jere. xxx.	John xx.			
ii	d	iiii	No.		xxxii	xxi	xxxiii	xxxvi	v
iii	e	iii	No.		xxxiiii	Act. i.	xxxv	xxxvii	vi
iiii	f	Prid.	No.		xxxvi	ii	xxxvii	xxxviii	vii
v	g				xxxviii	iii	xxxix	xxxix	viii
vi		viii	Id.	Transfigur.	xl	iiii	xli	xl	ix
vii	b	vii	Id.	Name of Je.	xlii	v	xliii	xli	x
viii	c	vi	Id.		xliiii	vi	xlv. xlvi.	xlii	xi
ix	d	v	Id.		xlvii	vii	xlviii	xliii	xii
x	e	iiii	Id.	Laurence.	xlix	viii	l	xliv	xiii
xi	f	iii	Id.		li	ix	lii	xlv	James i.
xii	g	Prid.	Id.		Lamen. i.	x	Lamen. ii.	xlvi	ii
xiii					iii	xi	iiii	xlvii	iii
xiiii	b	xix	kl.	Septembris	v	xii	Ezech. ii.	xlviii	iiii
xv	c	xviii	kl.		Ezek. iii.	xiii	vi	xlix	v
xvi	d	xvii	kl.		vii	xiiii	viii	l	i. Pet. i.
xvii	e	xvi	kl.		viiii	xv	xviii	li	ii
xviii	f	xv	kl.		xxxiii	xvi	xxxiiii	lii	iii
xix	g	xiiii	kl.		Dan. i.	xvii	Dan. ii.	liii	iiii
xx		xiii	kl.		iii	xviii	iiii	liv	v
xxi	b	xii	kl.		v	xix	vi	lv	ii. Pet. i.
xxii	c	xi	kl.		vii	xx	viii	lvi	ii
xxiii	d	x	kl.	Fast.	ix	xxi	x	lvii	iii
xxiiii	e	ix	kl.		Eccl. xxv.	xxii	Eccle. 29.	lviii	i. John. i
xxv	f	viii	kl.		Dan. xi.	xxiii	Dan. xii.	lix	ii
xxvi	g	vii	kl.			xxiiii	Prou. 30.	lx	iii
xxvii		vi	kl.		Hose. i.	xxv	Hose. 2. 3.	lxi	iiii
xxviii	b	v	kl.	Augustin.	iiii	xxvi	v. vi.	lxii	v
xxix	c	iiii	kl.	Behead of	vii	xxvii	viii	lxiii	2. 3. John
xxx	d	iii	kl.	John.	x	xxviii	x	lxiv	Jude. i.
xxx	e	Prid.	kl.		xi	Matth. i.	xii	lxv	Rom. i.

Note, that the 13 of Daniel, touching the History of Susanna, is to be read vntill these words: *And King Astyages, &c.*

September hath xxx. dayes.

riseth 5.mi.36 — falleth 6.mi.24.

				Morning prayer. ii. Lesson.		Euening prayer. ii. Lesson.	
i	f		Giles.	Hose xiii.	Mat. ii.	Hose. xiiii.	Rom. ii.
ii	g	iiii	No.	Joel i.	iii	Joel ii.	iii
iii	A	iii	No.	iii	iiii	Amos i.	iiii
iiii	b	Pꝛid.	No.	Amos ii.	v	iii	v
v	c			Dog dayes	vi	v	vi
vi	d	viii	Id.	end.	vii	vii	vii
vii	e	vii	Id.	Enurc. bish.	viii	ix	viii
viii	f	vi	Id.	Nat. of Ma.	ix	Jonas i.	ix
ix	g	v	Id.		x	iiii	x
x	A	iiii	Id.		xi	Mich. ii.	xi
xi	b	iii	Id.		xii	iiii	xii
xii	c	Pꝛid.	Id.		xiii	vi	xiii
xiii	d				xiiii	Naum. i.	xiiii
xiiii	e	xviii	kl.	Holy Crosse.	xv	iii	xv
xv	f	xvii	kl.	Aequinoct.	xvi	Abak. ii.	xvi
xvi	g	xvi	kl.	Autumnale	xvii	Zeph. i.	i. Cor. i.
xvii	A	xv	kl.	Lambert.	xviii	iii	ii
xviii	b	xiiii	kl.		xix	Agge. ii.	iii
xix	c	xiii	kl.		xx	Zach. 2, 3.	iiii
xx	d	xii	kl.	Fast.	xxi	vi	v
xxi	e	xi	kl.		xxii	Eccle. 38.	vi
xxii	f	x	kl.		xxiii	Zach. viii.	vii
xxiii	g	ix	kl.		xxiiii	x	viii
xxiiii	A	viii	kl.		xxv	xii	ix
xxv	b	vii	kl.		xxvi	xiiii	x
xxvi	c	vi	kl.	Cyprian.	xxvii	Mala. ii.	xi
xxvii	d	v	kl.		xxviii	iiii	xii
xxviii	e	iiii	kl.		Tob. i.	Mark. i.	Tob. ii.	xiii
xxix	f	iii	kl.	S Michael	Eccl. 39	ii	Eccl. 44.	xiiii
xxx	g	Pꝛid.	kl.	Hierome.	Tob. iii.	iii	Tob. iiii.	xv

October hath xxxj dayes.

						Morning prayer.		Euening prayer.	
Sun riseth / falleth	hours	8.mi.12 / 3.mi.48				i.Lesson	ii.Lesson	i.Lesson	ii.Lesson
Pſalmes									
i		A Kalend.	Remige.		Mark.iiii	Joſ.20.	i.Cor.16.
ii	b	vi	No.		vii	b	Joſ.22.	ii.Cor.i.
iii	c	v	No.		ix	vi	x	ii
iiii	d	iiii	No.		xi	vii	xii	iii
v	e	iii	No.		xiii	viii	xiiii	iiii
vi	f	Pꝛid.	No.	Faith.	Judith.i.	ix	Judith.ii.	v
vii	g	Nonas			ii	x	iiii	vi
viii	A	viii.	Id.		v	xi	vi	vii
ix	b	vii.	Id.	Dennis.	vii	xii	viii	viii
x	c	vi.	Id.		ix	xiii	x	ix
xi	d	v.	Id.		xi	xiiii	xii	x
xii	e	iiii.	Id.	(Solin Scot.	xiii	xv	xiiii	xi
xiii	f	iii.	Id.	Edward.	xv.	xvi	xvi	xii
xiiii	g	Pꝛid.	Id.		Wiſd.i.	Luk.di.i.	Wiſd.ii.	xiii
xv	A	Idus			iii	di.i.	iiii	Galat.i.
xvi	b	xvii	kl.	Nouemb.	v	ii	vi	ii
xvii	c	xvi	kl.	Etheldꝛed.	vii	iii	viii	iii
xviii	d	xv	kl.	(Luke Euan	Eccl.ii.	iiii	Job i.	iiii
xix	e	xiiii	kl.		Wiſd.ix.	v	Wiſd.x.	v
xx	f	xiii	kl.		xi	vi	xii	vi
xxi	g	xii	kl.		xiii	vii	xiiii	Epheſ.i.
xxii	A	xi	kl.		xv	viii	xvi	ii
xxiii	b	x	kl.		xvii	ix	xvii	iii
xxiiii	c	ix	kl.		xix	x	Eccle.i.	iiii
xxv	d	viii	kl.	Criſpine.	Eccle.ii.	xi	iii	v
xxvi	e	vii	kl.		iiii	xii	v	vi
xxvii	f	vi	kl.	Faſt.	vi	xiii	vii	Phil.i.
xxviii	g	v	kl.	Sim. & Iud.	Job 24.25	xiiii	Job 42.	ii
xxix	A	iiii	kl.		Eccle. viii	xv	Eccl.ix.	iii
xxx	b	iii	kl.		x	xvi	xi	iiii
xxx	c	Pꝛid.	kl.	Faſt.	xii	xvii	xiii	Coloſ.i.

☞ Note that the 6. of Exodus is to be read the first of October at Morning Prayer, vnto the words, *These be the heads, &c.*

November hath xxx. dayes.

					riseth / falleth	8.mi.12 / 3.mi.48.	Morning prayer. ii. Lesson.	Euening prayer. ii. Lesson
i	d					Wisd. iii.	Heb. xi. xii.	Wisd. v.	Apoc. 19
ii	e	iiii	No.			Eccli. 14	Luk. xviii	Eccl. xv.	Colos. ii
iii	f	iii	No.			xvi	xix	xvii	iii
iiii	g	Pxid.	No.			xviii	xx	xix	iiii
v						xx	xxi	xxi	i. Thes. i
vi	b	viii	Id.	Leonard.		xxii	xxii	xxiii	ii
vii	c	vii	Id.			xxiiii	xxiii	xxv	iii
viii	d	vi	Id.			xxvii	xxiiii	xxviii	iiii
ix	e	v	Id.			xxix	John. i.	xxx	v
x	f	iiii	Id.			xxxi	ii	xxxii	ii. Thes. i.
xi	g	iii	Id.	S. Martin.		xxxiii	iii	xxxiiii	ii
xii		Pxid.	Id.			xxxv	iiii	xxxvi	iii
xiii	b			Bxice.		xxxvii	v	xxxviii	i. Tim. i
xiiii	c	xviii	kl.	Decembxis,		xxxix	vi	xl	ii. iii.
xv	d	xvii	kl.	Hachut.		xli	vii	xlii	iiii
xvi	e	xvi	kl.			xliii	viii	xliiii	v
xvii	f	xv	kl.	Hugh bish.		xlv	ix	xlvi	vi
xviii	g	xiiii	kl.			xlvii	x	xlviii	ii. Tim. i
xix		xiii	kl.			xlix	xi	l	ii
xx	b	xii	kl.	Edmūd kin.		li	xii	Baruc. i.	iii
xxi	c	xi	kl.			Baruc. ii.	xiii	iii	iiii
xxii	d	x	kl.	Cicilie.		iiii	xiiii	v	Titus i
xxiii	e	ix	kl.	Clement.		vi	xv	Isa. i.	ii. iii.
xxiiii	f	viii	kl.			Isai. ii.	xvi	iii	Phile. i.
xxv	g	vii	kl.	Katherin.		iiii	xvii	v	Hebre. i.
xxvi		vi	kl.			vi	xviii	vii	ii
xxvii	b	v	kl.			viii	xix	ix	iii
xxviii	c	iiii	kl.			x	xx	xi	iiii
xxix	d	iii	kl.			xii	xxi	xiii	v
xxx	e	Pxid.	kl.	Fast.		Prou. xx.	Actes i.	Prou. xxi	vi

Note that the beginning of the xxvi. Chapter of Ecclesiasticus (vnto) But when one is. &c in the reau with the xxv. Chapter.

Note that the xlvi. Chap. of Ecclesiasticus is to be read vnto these words, After this he told, &

				riseth / falleth	8.mi.12 / 3.mi.48	Morning prayer. ii. Lesson	Euening prayer. ii. Lesson.
	t				Ela.xliii.	Acres ii.	Elai.15.	Heb. vii.
i	g	iiii	No.		xvi	iii	xvii	viii
ii		iii	No.	o	xviii	iiii	rix	ix
iiii	b	Prid.	No.		xx. xxi	v	xxii	x
v	c				xxiii	vi	xxiiii	xi
vi	d	viii	Id.	Nicho. bish.	xxv	vi. vii	xxvi	xii
vii	e	vii	Id.		xxvii	vi. vii	xxviii	xiii
viii	f	vi	Id.	Con. of Ma.	xxix	viii	xxx	James. i.
ix	g	v	Id.		xxxi	ix	xxxii	ii.
x		iiii	Id.		xxxiii	x	xxxiiii	iii
xi	b	iii	Id.		xxxv	xi	xxxvi	iiii
xii	c	Prid.	Id.		xxxvii	xii	xxxviii	v
xiii	d			Lucie.	xxxix	xiii	xl	i. Pet. i.
xiiii	e	xix	kl.	Januarii.	xli	xiiii	xlii	ii
xv	f	xviii	kl.		xliii	xv	xliiii	iii
xvi	g	xvii	kl.	D Sapientia.	xlv	xvi	xlvi	iiii
xvii		xvi	kl.		xlvii	xvii	xlviii	v
xviii	b	xv	kl.		xlix	xviii	l	ii. Pet. i.
xix	c	xiiii	kl.		li	xix	lii	ii
xx	d	xiii	kl.	Fast.	liii	xx	liiii	iii
xxi	e	xii	kl.		Pro. 23.	xxi	Pro. 24.	i. John. i.
xxii	f	xi	kl.		Esai. lv.	xxii	Esai. lvi.	ii
xxiii	g	x	kl.		lvii	xxiii	lviii	iii
xxiiii		ix	kl.	Fast.	lix	xxiiii.	lx	iiii
xxv	b	viii	kl.		Esai. ix.	Luke 2.	Esai. vii.	Titus. 3.
xxvi	c	vii	kl.		Pro. 28.	Acts. 6, 7	Eccle. 4.	Acts. 7.
xxvii	d	vi	kl.		Eccle. v.	Reuel. i.	Eccls. 6.	Reuel. 22
xxviii	e	v	kl.		Jere. 31.	Acts 25.	Wisd. i.	John v.
xxix	f	iiii	kl.		Esai. lxi.	xxvi	Esa. lxii.	ii. John.
xxx	g	iii	kl.		lxiii.	xxvii	lxiiii.	iii. John.
xxx		Prid.	kl.	Silvest. bish.	lxv.	xxviii	xlvi	Jude.

dayes, and none other.

THat is to say, All Sundayes in the yeere. The dayes of the feastes of the Circumcision of our Lorde Jesus Christ. Of the Epiphanie. Of the Purification of the blessed virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed virgin. Of S. Marke the Euangelist. Of Saint Philip and Jacob the Apostles. Of the Ascension of our Lord Jesus Christ. Of the Natiuitie of S. John Baptist. Of S. Peter the Apostle. Of saint James the Apostle. Of saint Bartholomewe Apostle. Of saint Matthewe apostle. Of saint Michael the Archangel. Of saint Luke the Euangelist. Of saint Simon and Jude the Apostles. Of al Saintes. Of saint Andrew the Apostle. Of saint Thomas the Apostle. Of the Natiuitie of our Lord. Of saint Steuen the Martyr. Of saint John the Euangelist. Of the holy Innocents. Munday and Tuesday in Easter weeke, and Munday and Tuesday in Whitsun weeke.

A rule to know when the Terme

beginneth and endeth.

EIght dayes before any Terme be, the Exchequer openeth for certaintie, except Trinitie Terme, which is open but foure dayes before.

¶ Terme beginneth the xxiii. day of Januarie, if it bee not Sunday: If it be Sunday, then the next day after, and endeth the xii. of Februarie.

¶ Easter Terme beginneth xvii. dayes after Easter, and endeth foure dayes after the Ascension day.

¶ Trinitie Terme beginneth the next day after Corpus Christi day, and endeth the wednesday fortnight after.

¶ Michael was Terme beginneth the ix. of October, if it bee not Sunday, and endeth the xxviii. of Nouember.

¶ There was neuer anything by ẏ wit of man so well deuised, or so sure established, which in cõtinuance of time hath not bin corrupted: as (among other things) it may plainly appeare by the cõmon prayers in the Church, cõmonly called Diuine seruice. The first originall and ground wherof if a man would search out by the ancient fathers, he shal find that ẏ same was not ordeined but of a good purpose, & for a great aduãcement of godlines. For they so ordered the matter, that the whole Bible (or the greatest part therof) should be read ouer once in the yeere: intending therby, that the Clergie, and specially such as were Ministers of the congregation, should (by often reading and meditation of Gods word) bee stirred vp to godlines themselues, and bee more able to exhort other by wholesome doctrine, and to confute them, that were aduersaries to the trueth. And further, that the people, by dayly hearing of holy scripture read in the Church, should continually profite more and more in the knowledge of God, and be the more enflamed with the loue of his true religion. But these many yeeres passed, this godly and decent order of the auncient fathers hath beene so altered, broken, & neglected, by planting in vncertaine Stories, Legends, Respondes, Uerses, vaine repetitions, Commemorations, and Synodalles, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort, the booke of Esai was begun in Aduent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read through. After a like sort were other bookes of holy scripture vsed. And moreouer, whereas Saint Paul would haue such language spoken to the people in the Church, as they might vnderstande and haue profit by hearing the same: the seruice in this Church of England (these many yeeres) hath bene read in Latine to the people, which they vnderstoode not: so that they haue heard with their eares onely, and their heart, spirit, and minde haue not bene edified thereby. And furthermore, notwithstanding that the ancient fathers haue diuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: now

of

of late time a fewe of them haue beene daily saide, and oft repeated, and the rest vtterly omitted. Moreouer, the number and hardnesse of the rules called the Pie, and the manifolde chaungings of the seruice was the cause, that to turne the booke onely was so harde and intricate a matter, that many times there was more busines to find out what should be read, then to reade it when it was found out.

These inconueniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is drawen out a Kalender for that purpose, which is plaine and easie to be vnderstanded, wherein (so much as may be) the reading of holy scriptures is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause bee cut off Anthemes, Responds, Inuitatories, and such like things as did breake the continuall course of the reading of the scripture. Yet because there is no remedie, but that of necessitie there must be some rules, therfore certaine rules are here set forth, which as they be fewe in number, so they be plaine and easie to bee vnderstanded. So that here you haue an order for prayer (as touching the reading of holy scripture) much agreeable to ỹ minde and purpose of the olde fathers, and a great deale more profitable and commodious then that which of late was vsed. It is more profitable, because here are left out many things, whereof some be vntrue some vncertaine, some vaine and superstitious, and is ordeined nothing to be read, but the very pure woꝛds of God, the holy Scriptures, oꝛ that which is euidently grounded vpon the same, and that in such a language and oꝛder, as is most easie and plaine foꝛ the vnderstanding both of the readers and hearers. It is also moꝛe commodious, both foꝛ the shoꝛtnesse thereof, and foꝛ the plainenes of the oꝛder, and foꝛ that the rules be fewe and easie. Furthermoꝛe, by this oꝛder the Curates shall neede none other Bookes foꝛ their publike seruice, but this booke and the Bible. By the meanes whereof, the people shall not bee at so great charges foꝛ bookes, as in times past they haue bene.

And where heretofoꝛe there hath beene great diuersitie in saying and singing in Churches within this Realme, some following Sarisburie vse, some Herfoꝛd vse, some the vse of Bangoꝛ, some of Yoꝛke, and some of Lyncolne: nowe from henceforth all the whole Realme shall haue but one vse. And if any will iudge this way moꝛe painefull, because that all things must be read vpon the booke, whereas before by the reason of so often repetition, they coulde say

many things by heart: If those men will weigh their labour, with the profit and knowledge which dayly they shall attaine by reading vpon the booke, they will not refuse the paine, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost bee so plainely set forth, but doubtes may rise in the vse and practising of the same: To appease al such diuersitie (if any arise) & for the resolution of al doubtes concerning the maner howe to vnderstand, doe, & execute the things contained in this booke: The parties that so doubt, or diuersly take any thing, shall alway resorte to the Bysshoppe of the Diocesse, who by his discretion shall take order for the quieting & appeasing of the same, so that the same order be not contrary to any thing contayned in this booke. And if the Bisshoppe of the Diocesse be in any doubt, then he may send for the resolution thereof vnto the Archbishop.

Though it bee appointed in the afore written preface, that all things shall be read and sung in the Church in the English tongue, to the ende that the Congregation may be thereby edified: yet it is not ment, but when men say Morning and Euening prayer priuately, they may say the same in any language that they themselues doe vnderstand.

And all Priestes and Deacons shall bee bounde to say dayly the Morning and Euening prayer, either priuately or openly, except they be let by preaching, studying of diuinitie, or by some other vrgent cause.

And the Curate that ministreth in euery parish Church or chappel, being at home, and not being otherwise reasonably lette, shall say the same in the parish Church or Chappell where he ministreth, and shall toll a bell thereto, a conuenient time before he beginne, that such as bee disposed, may come to heare Gods worde, and to praye with him.

¶ The

¶ The table and Kalender expreſsing the order of Pſalmes and Leſſons to be ſaid at Morning and Euening prayer throughout the yeere, (except certaine proper Feaſts) as the Rules following more plainely declare.

¶ The order how the Pſalter is appointed to be read.

THe Pſalter ſhal be read through once euery Moneth, and becauſe that ſome Monethes be longer then ſome other be, it is thought good to make them euen by this meanes. To euery Moneth ſhalbe appointed (as cõcerning this purpoſe) iuſt thirtie dayes.

And becauſe Ianuary and March haue one day aboue the ſayde number, and Febꝛuary which is placed betweene them both, hath onely xxviii. dayes: Febꝛuary ſhall boꝛꝛowe of eyther of the Monethes (of Ianuarie and March) one day: And ſo the Pſalter which ſhalbe read in Febꝛuarie, muſt beginne the laſt day of Ianuarie, and ende the firſt day of March.

And whereas May, July, Auguſt, October, and December haue xxxi. dayes apiece: It is oꝛdered that the ſame Pſalmes ſhall bee read the laſt day of the ſayde monethes, which were read the day beꝛoꝛe: So that the Pſalter may begin againe the firſt day of the next moneth enſuing.

Nowe to knowe what Pſalmes ſhall be read euery day, looke in the Kalender the number that is appoynted foꝛ the Pſalmes, & then finde the ſame number in this Table, and vpon that number ſhal you ſee what Pſalmes ſhalbe ſaid at Moꝛning and Euening pꝛayer.

And where the Cxix. Pſalme is deuided into xxii. poꝛtions, and is ouerlong to be read at one time: it is ſo oꝛdered, that at one time ſhall not be read aboue foure oꝛ fiue of the ſayd poꝛtions, as you ſhall pꝛeceiue to be noted in this table folowing.

And here is alſo to bee noted, that in this Table and in all other partes of the ſeruice, where any Pſalmes are appoynted, the number is expꝛeſſed after the great Engliſh Byble, which from the ix. Pſalme, vnto the Cxlviii. Pſalme (folowing the diuiſion of the Hebꝛewes) doth varie in number from the common Latine tranſlation.

¶ A table for the order of the Pſalmes to be ſaid at Morning and Euening prayer.

	Morning prayer.	Euening prayer.
1	i.ii.iii.iiii.v.	vi.vii.viii.
2	ix.x.xi.	xii.xiii.xiiii.
3	xv.xvi.xvii.	xviii.
4	19.20.21.	xxii.xxiii.
5	xxiiii.xxv.xxvi.	27.28.29.
6	xxx.xxxi.	32.33.34.
7	xxxv.xxxvi.	37.
8	xxxviii.xxxix.xl.	xli.xlii. xliii.
9	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
10	l.li.lii.	liii.liiii.lv.
11	lvi.lvii.lviii.	lix.lx. lxi.
12	lxii.lxiii.lxiiii.	lxv.lxvi. lxvii.
13	lxviii.	lxix.lxx
14	lxxi.lxxii.	lxxiii.lxxiiii.
15	lxxv.lxxvi.lxxvii.	lxxviii.
16	lxxix.lxxx.lxxxi.	82.83.84.85.
17	86.87.88.	89.
18	xc.xci.xcii.	xciii.xciiii.
19	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
20	cii.ciii.	ciiii.
21	cv.	cvi.
22	cvii.	cviii.cix.
23	cx.cxi.cxii.cxiii.	cxiiii.cxv.
24	cxvi.cxvii.cxviii.	cxix. Inde.iiii.
25	Inde.v.	Inde.iiii.
26	Inde.v. (125.	Inde.iiii. (131.
27	120.121.122.123.124.	126.127.128.129.130.
28	132.133.134.135.	136.137.138.
29	139.140.141.	cxlii.cxliii.
30	144.145.146.	cxlvii.cxlviii.cxlix.cl.

The

The order how the reſt of holy Scripture (beſide the Pſalter) is appointed to be read.

THe olde Teſtament is appointed for the firſt Leſſons at Morning and euening prayer, and ſhalbe read through euery yeere once, except certaine bookes and chapters, which bee leaſt edifying, and might beſt be ſpared, and therefore are left vnread.

The new Teſtament is appointed for the ſecond Leſſons at Morning and Euening prayer, and ſhalbe read euer orderly euery yeere thrise, beſide the Epiſtles and Goſpels: except the Apocalyps, out of the which, there bee onely certaine Leſſons appointed vpon diuers proper feaſts.

And to know what Leſſons ſhalbe read euery day, finde the day of the Moneth in the Kalender, and there ye ſhall perceiue the bookes and Chapters that ſhall be read for the Leſſons both at Morning and Euening prayer.

And here is to bee noted, that whenſoeuer there bee any proper Pſalmes or Leſſons appointed for the Sundayes, or for any feaſt, moueable or vnmoueable: then the Pſalmes and Leſſons appointed in the Kalender, ſhalbe omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle and Goſpel, appointed for the Sunday, ſhall ſerue all the weeke after, except there fal ſome feaſt that hath his proper.

When the yeeres of our Lord may be deuided into foure euen partes, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the xxiii. day of Februarie, ſhal be read againe the day following, except it bee Sunday, which hath proper Leſſons of the olde Teſtament, appointed in the table ſeruing to that purpoſe.

Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel, is not expreſſed, there yee muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed how farre ſhall bee read, there ſhall you reade to the end of the Chapter.

Item, ſo oft as the firſt Chapter of ſaint Matthewe is read either for Leſſon or Goſpel: ye ſhall begin the ſame at (The birth of Ieſus Chriſt was on this wiſe. &c.) And the third Chapter of ſaint Lukes Goſpel, ſhalbe read vnto (So that he was ſuppoſed to be the ſonne of Ioſeph.)

Proper Leſſons to be read for the firſt Leſſons, both at Morning and Euening prayer; on the Sundaies throughout the yeere, and for ſome alſo the ſecond Leſſons.

	Mattens.	Euenſong.
¶ Sundaies of Aduent.		
The firſt.	Eſai. i.	Eſai. ii.
ii	v	xxiiii
iii	xxv	xxvi
iiii.	xxx	xxxii
Sundaies after Chriſtmas.		
The firſt.	xxxv	xxxviii
ii	xli	xliii
Sundaies after the Epiphanie.		
The firſt.	xliiii.	xlvi
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiiii
Septuageſima,	Gene. i.	Gene. ii.
Sexageſima,	iii	vi
Quinquageſima.	ix	xii

Proper Lessons.

Lent.	Mattens.	Euensong.
First sunday.	Genes.xix	Genes.xxii.
ii	xxvii.	xxxiiii.
iii	xxxix.	xlii.
iiii	xliii.	xlv.
v	Exod.iii.	Exod.v.
vi	ix.	x.
Easter day.		
i.Lesson.	Exod.xii.	Exod.xiiii.
ii.Lesson.	Rom.vi.	Act.ii.

¶ Sundayes after Easter.

First sunday.	Num.xvi.	Num.xii.
ii	xxiii.	xxv
iii	Deut.iiii.	Deut.v.
iiii	vi.	vii
v	viii	ix
Sunday after Ascension day.	Deut.xii.	Deut.xiii.
Whitsunday.		
i.Lesson.	Deut.xvi.	Wisdome.i.
ii.Lesson.	Act.x. Then Peter opened his mouth, &c.	Acts.xix. It fortuned that while Apollo was at Corinth, &c. (vnto) After these things.
¶ Trinitie Sunday.		
i.Lesson.	Genes.xviii.	Josuah.i.
ii.Lesson.	Mat.iii.	

¶ Sundayes after Trinitie.

	Mattens.	Euensong.
First.	Josuah r.	Josuah xxiii.
ii	Judg.iiii.	Judg.v.
iii	i.King.ii.	i.King.iii.
iiii	xii.	xiii.
v	xv.	xvii.
vi	ii.King.xii.	ii.King.xxi.
vii	xxii.	xxiiii.
viii	iii.Kin. xiii	iii.King.xvii.
ix	xviii.	xix.
x	xxi.	xxii.
xi	iiii.King.v	iiii.King.ix.
xii	x.	xviii.
xiii	xix.	xxiii.
xiiii	Jerem.v.	Jerem.xxii.
xv	xxxv.	xxxvi.
xvi	Ezech.ii.	Ezech.viii.
xvii	xvi.	xviii.
xviii	xx.	xxiiii.
xix	Dan.iii.	Daniel.vi.
xx	Joel.ii.	Miche.vi.
xxi	Abacuc.ii.	Prouerb.i.
xxii	Prouer.ii.	Prouerb.iii.
xxiii	xi.	xii.
xxiiii	xiii.	xiiii.
xxv	xv.	xvi.
xxvi	xvii.	xix.

¶ Lessons

	Mattens.	Euensong.
S. Andrew.	Prouerb. xx.	Prou. xxi.
S. Thomas the Apostle.	xxiii.	xxiiii.
Natiuitie of Christ.		
i. Lesson.	Esai ix.	Esai. vii. God spake once againe to &c.
ii. Lesson.	Luke ii. (vnto) And vnto mē good will.	Titus iii. The kindnesse and loue. &c.
S. Steuen.		
i. Lesson.	Prou. xxviii.	Eccles. iiii.
ii. Lesson.	Acts vi. & vii. Steuen full of faith and power, &c. (vnto) And when forty yeeres, &c.	Acts vii. And when xl. yeres were expired, there appeared vnto Moses, &c. (vnto) Steuen full of the holy Ghost &c.
S. John.		
i. Lesson.	Eccles. v.	Eccles. vi.
ii. Lesson.	Apocalyp. i.	Apoc. xxii.
Innocents day.	Jerem. xxxi. (vnto) Moreouer I heard Ephraim.	Wisedome. i.
Circumcisiō.		
i. Lesson.	Genesis xvii.	Deu. x. (vnto) And now Isr.
ii. Lesson.	Roman. ii.	Colos. ii.

	Mattens.	Euensong.
Epiphanie.		
i. Lesson.	Esai. xl.	Esai. xlix.
ii. Lesson.	Luk. iii. (vnto) So that he was suppo=sed to bee the son of Joseph.	Joyn. ii. (vnto) After this he went to Capernaum.
Conuersion of S. Paul.		
i. Lesson.	Wisdome. v.	Wisdome. vi.
ii. Lesson.	Acts. xxii. (vnto) They heard him.	Act. xxvi.
Purification of the Virgin Mary.	Wisdome. ix:	Wisdome. xii.
S. Mathias	Wisdome. xix.	Eccle. i.
Annunciatiō of our Lady.	Eccle. ii.	Eccle. iii.
Wednesday afore Easter.	Osee. xiii.	Osee. xiiii.
Thursday a=fore Easter.	Dan. ix.	Jerem. xxxi.
Good Friday.	Genes. xxii.	Esai. liii.
Easter Euen.	Zacha. ix.	Exod. xiii.
Munday in Easter weeke		
i. Lesson.	Exod. xvi.	Exod. xvii.
ii. Lesson.	Matt. xxviii.	Acts. iii.
Tuesday in Easter weeke		
i. Lesson.	Exod. xx.	Exod. xxxii.
ii. Lesson.	Luk. xxiiii. vnto And behold two of them.	i. Cor. xv.

	Mattens.	Euensong.
S. Marke.	Eccle.iiii.	Eccles. v.
Philip and Jacob.	Eccle vii.	Eccle. ix.
Ascention day.	Deut. x.	iiii. King.ii.
Munday in Whitson-weeke.		
i. Lesson.	Gen.xi.(vnto) These are the generations of Sem.	Num.xi. Gather vnto me 70. men. &c. (vnto) Moses & the Elders returned.
ii. Lesson.	i. Cor. xii.	
Tuesday in Whitsun-weeke.	1. King.xix. Dauid came to Samuel to Rama, &c.	Deut.xxx.
S. Barnabe.		
i. Lesson.	Eccle. v.	Eccle. xii.
ii. Lesson.	Act. xiiii.	Act. xv. (vnto) After certaine dayes.
S. Joh. Bap.		
i. Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Mat. xiii.	Matt. xiiii. (vnto) When Jesus heard.
S. Peter.		
i. Lesson.	Ecclu. xv.	Ecclu. xix.
ii. Lesson.	Acts. iii.	Acts. iiii.
S. James.	Ecclus. xxi.	Ecclus. xxii.
S. Bartholomew.	xxv.	xxix.

	Mattens.	Euenſong.
S. Matthew.	Ecclus xxxv.	Ecclus. 38.
S. Michael.	xxxix.	xliiii.
S. Luke.	Ecclus. li.	Job. i.
Simon and Jude.		
i. Leſſon.	Job. xxiiii. xxv	xlii.
All Saints.		
i. Leſſon.	Wiſdome iii. (vnto) Bleſſed is rather the barren.	Wiſdome v. (vnto) His iealouſie alſo.
ii. Leſſon.	Hebre. xi. xii. Saints by faith, (vnto) If ye indure chaſtening.	Apocalyp. 19. (vnto) And I ſaw an Angel ſtand.

¶ Proper Pſalmes on certaine dayes.

	Mattens.	Euenſong.
Chriſtmas day.	Pſal. xix. xlv. lxxxv.	Pſal. lxxxix. Cx. Cxxxii.
Eaſter day.	ii. lvii. Cxi.	Cxiii. Cxiiii. Cxviii.
Aſcenſion day.	viii. xv. xxi.	xxiiii. lxviii. Cviii.
Whitſunday.	xlv. xlvii.	Ciiii. Cxlv.

¶ An

An Act for the vniformitie of Common Prayer, and Seruice in the Church and Administration of the Sacraments.

WHere at the death of our late Soueraigne Lord King Edward the first, there remained one vniforme order of Common Seruice and Prayer, and of the administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Booke, entituled, The Booke of Common prayer, and administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Act of Parliament, holden in the fifth and sixth yeeres of our said late Soueraigne Lord King Edward the sixth, entituled, An Acte for the vniformitie of Common Prayer, and administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first yere of the reigne of our late Soueraigne Lady Queene Mary, to the great decay of the due honour of God, and discomfort to the professors of the Truth of Christs Religion.

Be it therefore enacted by the authority of this present Parliament, That the said Statute of repeale, and euery thing therein contained, onely concerning the said Booke, and the Seruice, Administration of Sacraments, Rites, & Ceremonies, contained or appointed, in, or by the said Booke, shalbe voide and of none effect, from and after the Feast of the Natiuity of S. John Baptist next comming. And that the said booke with the order of Seruice, and of the Administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therin added and appointed by this Estatute shall stand, & be from and after the said feast of the Natiuity of S. John Baptist, in full force and effect, according to the tenour and effect of this Estatute: any thing in the foresaid Estatute of repeale to the contrary notwithstanding.

And further be it enacted by the Queenes Highnesse, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singular Ministers in any Cathedral or parish Church, or other place within this Realme of England, Wales & the marches of the same, or other the Queenes dominions, shall from and after the feast of the Natiuity of S. John Baptist next comming, bee bounden to say and vse the Mattens, Euensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other Common and Open prayer, in such order and forme as is mentioned in the said Booke, so authorized by Parliament, in the said fifth and sixt yere of the Reigne of King Edward the sixt, with one alteration or addition of certaine Lessons to be vsed on euery Sunday in the yere, and the forme of the Litanie altered and corrected, and two sentences onely added in the deliuerie of the Sacrament to the Communicants, & none other, or otherwise. And that if any maner of Parson, Vicar, or other whatsoeuer Minister, that ought or should sing or say Common prayer mentioned in the said Booke, or minister the Sacraments, from, and after the feast of the Natiuitie of S. John Baptist next cõming, refuse to vse the said Common prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as he should vse to minister the same, in such order and forme as they be mentioned and set forth in the said Booke, or shall wilfully or obstinately (standing in the same) vse any other Rite, Ceremony, Order, Forme, or Maner of celebrating of the Lords Supper, openly or priuily, or Mattens, Euensong, Administration of the Sacraments, or other Open prayers, then is mentioned and set forth in the said Booke, (Open prayer in and throughout this

Act

Act, is meant that praier which is for other to come vnto, or heare, either in Common Churches, or Priuate Chappels, or Oratories, commonly called The Seruice of the Church) or shall Preach, declare, or speake any thing in the derogation, or deprauing of the said Booke, or any thing therein conteined, or of any part thereof, and shalbe thereof lawfully conuicted, according to the Lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the fact: shal lose & forfeit to the Queenes Highnesse, her heires and successors, for his first offence the profit of all his Spirituall benefices or promotions, comming or arising in one whole yere next after his conuiction: and also that the person so conuicted, shall for the same offence suffer imprisonment by the space of sixe moneths, without Baile or Mainprise. And if any such person once conuict of any offence concerning the premisses, shall after his first conuiction eftsoones offend, & be thereof, in forme aforesaid, lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yere, and also shall therefore be depriued ipso facto of all his Spirituall promotions. And that it shall be lawfull to all patrons or donours of all and singuler the same Spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twise conuicted in forme aforesaid, shall offend against any of the premisses the third time, & shalbe thereof, in forme aforesaid, lawfully conuicted: that then the person so offending, and conuicted the third time, shalbe depriued ipso facto of all his Spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend, and bee conuict, in forme aforesaid, concerning any of the premisses shall not bee Beneficed, nor haue any Spirituall Promotion: that then the same person so offending, and conuict, shal for the first offence suffer imprisonment during one whole yeere next after his said conuiction, without Baile or mainprise. And if any such person, not hauing any Spirituall promotion, after his first conuiction, shall eftsoones offend in any thing concerning the premisses and shall, in forme aforesaid, be thereof lawfully conuicted: that then the same person shal, for his second offence, suffer imprisonment during his life.

And it is ordeined and enacted by the authoritie aboue said, that if any person or persons whatsoeuer, after the said feast of the Natiuitie of S. Iohn Baptist next comming, shal in any Enterludes, Playes, Songs, Rimes, or by other open words, declare or speake any thing in the derogation, deprauing, or despising of the same Booke, or of any thing therin conteined, or any part thereof, or shal by open fact, deed, or by open threatnings, compel, or cause, or otherwise procure, or maintaine any Parson, Vicar, or other Minister, in any Cathedrall or Parish Church, or in Chappel, or in any other place, to sing, or say any Common and Open prayer, or to minister any Sacrament, otherwise, or in any other maner and forme then is mentioned in the sayd Booke, or that by any of the saide meanes, shall vnlawfully interrupt or let any Parson, Vicar, or other Minister, in any Cathedral or Parish Church, Chappel, or any other place, to sing or say Common and Open prayer, or to minister the Sacraments, or any of them in such maner and forme as is mentioned in the said Booke: that then euery such person, being therof lawfully conuicted in forme aforesaid, shal forfeit to the Queene our Soueraigne Lady, her heires and successours, for the first offence an hundred marks. And if any person or persons, being once conuict of any such offence, eftsoones offend, against any of the last recited offences, & shal, in forme aforesaid, be thereof lawfully conuict: that then the same person so offending and conuict, shal for the second offence forfeit to the Queene our Soueraigne Lady her heires and successours foure hundred marks. And if any person, after hee, in forme aforesaide shall haue beene twise conuict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof, in forme aboue said, lawfully conuict: that then euery person so offending and conuict, shall for his thirde offence forfeit to our Soueraigne Lady the Queene all his goods and cattels, and shall suffer imprisonment during his life. And if any person or persons, ꝑ for his first offence concerning the premisses, shall bee conuict in forme aforesaid, doe not pay the summe to be payde by vertue of his conuiction, in such maner and forme as the same ought to bee payed, within sixe weekes next after his conuiction: that then euery person so conuicted, and so not paying the same, shall for the same first offence, in steade of the said summe, suffer imprisonment by the space of six moneths, without baile or mainprise. And if any person or persons that for his second offence, concerning the premisses, shall bee conuict in forme aforesaid, do not pay the said summe to bee payde by vertue of his conuiction and this Estatute in such maner and forme as the same ought to be payed, within sixe weekes next after his said second conuiction: that then euery person so conuicted, and not so paying the same shall for the same second offence, in the stead of the said summe suffer imprisonment during twelue moneths without baile or mainprise. And that from and after the said feast of the Na-

tiuitie

tiuitie of Saint Iohn Baptiſt next comming, al and euery perſon and perſons, inhabiting within this Realme, or any other the Queenes Maieſties dominions, ſhal diligently and faithfully, hauing no lawfull or reaſonable excuſe to bee abſent, endeuour themſelues to reſort to their Pariſh Church or chappel accuſtomed, or vpon reaſonable let thereof, to ſome vſuall place where Common prayer and ſuch Seruice of God ſhalbe vſed in ſuch time of let, vpon euery Sunday, and other dayes ordained and vſed to be kept as holy dayes: and then and there to abide orderly and ſoberly, during the time of Common prayer, preachings, or other Seruice of God, there to be vſed and miniſtred, vpon paine of punishment by the cenſures of the Church: and alſo vpon paine that euery perſon ſo offending, ſhall forfeit for euery ſuch offence twelue pence to bee leuied by the Churchwardens of the Pariſh where ſuch offence ſhall be done, to the vſe of the poore of the ſame Pariſh, of the goods, lands, & tenements of ſuch offender by way of diſtreſſe. And for due execution hereof, the Queenes moſt excellent Maieſtie, the Lords temporall, and all the Commons in this preſent Parliament aſſembled, doth in Gods Name earneſtly require and charge all the Archbiſhops, Biſhops, and other Ordinaries, that they ſhal indeuour themſelues to the vttermoſt of their knowledges, that the due & true execution hereof may be had throughout their dioceſſe and charges, as they will anſwere before God, for ſuch euils and plagues wherewith Almighty God may iuſtly punish his people for neglecting his good and wholeſome Law. And for the authoritie in this behalfe, be it further enacted by the authority aforeſaid, That all and ſingular the ſame Archbiſhops, Biſhops and all other their officers exerciſing Eccleſiaſticall iuriſdiction, aſwell in place exempt as not exempt, within their Dioceſſe, ſhall haue full power & authoritie by this Act, to reforme, correct, and punish by cenſures of the Church, al and ſingular perſons, which ſhal offend within any their Iuriſdictions or Dioceſſe, after the ſayd Feaſt of the Natiuitie of S. Iohn Baptiſt next comming, againſt this Acte and Statute: any other Law, ſtatute, priuiledge, libertie, or proviſion heretofore made, had, or ſuffered, to the contrary notwithſtanding.

And it is ordeined, and enacted by the authority aforeſaid, That all and euery Iuſtices of Oyer and Determiner, or Iuſtices of Aſſiſe, ſhall haue full power and authority in euery of their open and generall Seſſions, to enquire, heare, and determine all, and all maner of offences that ſhal be committed or done contary to any article contained in this preſent Acte, within the limits of the Commiſſion to them directed, and to make proceſſe for the execution of the ſame, as they may doe againſt any perſon being indicted before them of treſpaſſe, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authority aforeſaid, That all and euery Archbiſhop and Biſhop, ſhall or may at all time and times, at his libertie and pleaſure, ioyne & aſſociate himſelfe, by vertue of this Act, to the ſaid Iuſtices of Oyer and Determiner, or to the ſaid Iuſtices of Aſſiſe, at euery of the ſaid open and generall Seſſions to be holden in any place within his Dioceſſe, for and to the inquiry, hearing & determining of the offences aforeſaid.

Prouided alſo, and be it enacted by the Authoritie aforeſaid, That the Bookes concerning the ſayd Seruice, ſhall at the coſts and charges of the Pariſhioners of euery Pariſh and Cathedrall Church, be attained and gotten before the ſaid feaſt of the Natiuitie of S. Iohn Baptiſt next following: and that all ſuch Pariſhes and Cathedrall Churches, or other places where the ſaide Books ſhall be attained and gotten before the ſaid feaſt of the Natiuitie of S. Iohn Baptiſt ſhall within three weeks next after the ſaid Bookes ſo attained and gotten, vſe the ſaid Seruice, and put the ſame in vſe according to this Act.

And be it further enacted by the authority aforeſaid, That no perſon or perſons ſhalbe at any time hereafter impeached, or otherwiſe moleſted, of, or for any the offences above mentioned, hereafter to be committed or done contrary to this Act, vnleſſe hee or they ſo offending, be thereof indicted at the next generall Seſſions to be holden before any ſuch Iuſtices of Oyer & Determiner, or Iuſtices of Aſſiſe, next after any offence committed or done contrary to the tenor of this Acte.

Prouided alwayes, and be it ordeined and enacted by the authoritie aforeſaid, that all and ſingular Lords of the Parliament, for the third offence aboue mentioned ſhalbe tried by their Peeres.

Prouided alſo, and be it ordeined and enacted by the authoritie aforeſaid, that the Maior of London, and all other Maiors, Bailiffes, and other head officers, of al and ſingular cities, boroughs, townes corporate, within this Realme, Wales, and the marches of the ſame, to the which Iuſtices of Aſſiſe doe not commonly repaire, ſhall haue full power and authoritie, by vertue of this Act, to enquire, heare and determine the offences aboueſaid, and euery of them yeerely within fifteene dayes after the Feaſts of Eaſter and S. Michael the Archangel, in like maner and forme as Iuſtices of Aſſiſe, and Oyer and Determiner may doe.

Prouided

Prouided alwayes, and be it ordained and enacted by the authoritie aforesaid, that all and singular Archbishops and Bishops, and euery of their Chancellers, Commissaries, Archdeacons, and other Ordinaries, hauing any peculiar Ecclesiasticall iurisdiction, shall haue full power and authoritie, by vertue of this Act, aswell to enquire in their visitations, Synodes, or else where within their iurisdiction, at any other time and place, to take accusations and informations of al and euery the things aboue mentioned, done, committed, or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, excommunication, sequestration or deprination, or other censures and processes in like forme as heretofore hath beene vsed in like cases by the Queenes Ecclesiasticall Lawes.

Prouided alwayes, and be it enacted, that whatsoeuer person offending in the premisses, shall for the first offence receiue punishment of the Ordinary, hauing a testimonial thereof vnder the said Ordinaries seale, shall not for the same offence eftsoones conuicted before the Iustices: and likewise receiuing for the said first offence punishment by the Iustices, he shall not for the same offence eftsoones receiue punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Prouided alwayes and be it enacted, that such ornaments of the Church, or of the Ministers thereof, shall be retained, and be in vse, as was in this Church of England by the authoritie of Parliament in the second yeere of the reigne of king Edward the first, vntill other order shall be therein taken by authoritie of the Queenes Maiestie, with the aduice of her Commissioners, appointed and authorized vnder the great Seale of England, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or Rites of the Church, by the mistaking of the orders appointed in this Booke: the Queenes Maiestie may by the like aduise of the said Commissioners, or Metropolitane, ordeine & publish such further Ceremonies or Rites, as may be most for the aduancement of Gods glory, the edifying of his Church, and the due reuerence of Christes holy Mysteries and Sacraments.

And be it further enacted by the authoritie aforesaid, that all lawes, statutes, and ordinances wherein or whereby any other Seruice, administration of Sacraments, or Common prayer is limitted, established, or set forth to be vsed within this Realme, or any other the Queenes dominions and countreyes, shall from henceforth vtterly be voyd, and of none effect.

Redeunt dimissa peccata ubi scaturiens charitas nõ est
Arg: 2 Sermõ: de Serm: dom:
super montem.

The

ut ser: qñ mercẽt peccata pristina si eis placeant pristina
Ei de Ezechiel: 33: 21
tempore.

Qui promittit penitenti veniam, non promittit
peccanti pœnitentiam. ff. Arg:
Vbi prosunt lamenta si replicantur peccata. ll.
Habituati in malo sunt impenituari.
Ibi maxime operatur obseruare peccatu,
tibi meruit solat. S: Ferom:
An quia thought is primogenita Diabol.

¶ The order whether Morning and Euening prayer shall be vsed and said.

THe Morning and Euening praier shall be vsed in the accustomed place of the Church, Chappell, or Chancell, except it shalbe otherwise determined by the Ordinarie of the place, and the Chancells shall remaine as they haue done in times past.

And here is to be noted, that the Minister at the time of the Communion, and at al other times in his ministration, shall vse such ornaments in the Church, as were in vse by authoritie of Parliament, in the second yeare of the reigne of King Edward the sixt, according to the Act of Parliament in that case made and prouided.

¶ An order for Morning prayer dayly throughout the yeere.

AT the beginning both of Morning prayer, & likewise of Euening prayer, the Minister shall reade with a lowd voyce some one of these Sentences of the Scriptures that follow. And then shall hee say that which is written after the said Sentences.

AT what time soeuer a sinner doth repēt him of his sin from the bottome of his heart, I will put all his wickednes out of my remembrance, saith the Lord. Ezek. 18.

I do know mine owne wickednesse, and my sinne is alway against me. Psal. 51.

Turne thy face away from our sinnes (O Lord) and blot out all our offences. Psal. 51.

A sorrowfull spirit is a sacrifice to God: despise not (O Lord) humble and contrite hearts. Psal. 51.

Ioel.2. Rent your hearts and not your garments, and turne to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercy, and such a one that is sory for your afflictions.

Dan.9. To thee (O Lord God) belongeth mercy and forgiuenes, for we haue gone away from thee, and haue not hearkened to thy voyce, wherby we might walke in thy Lawes which thou hast appointed for vs.

Iere.10. Correct vs (O Lord) and yet in thy iudgement, not in thy fury, lest we should be consumed, and brought to nothing.

Matt.3. Amend your liues, for the kingdome of God is at hand.

Luke.15. I will goe to my father, and say to him, Father, I haue sinned against heauen and against thee: I am no more worthy to be called thy sonne.

Psal.143. Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

1.Iohn.1. If we say that we haue no sinne, we deceiue our selues, and there is no trueth in vs.

DEarely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifolde sinnes and wickednes, & that we should not dissemble nor cloke them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that we may obtaine forgiuenesse of the same, by his infinite goodnesse and mercy. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefly so to do, when we assemble and meete together, to render thanks for the great benefits that we haue receiued at his hands, to set forth his most worthy praise, to heare his most holy word, and to aske

aske those things which be requisite and necessary, as well for the bodie as the soule. Wherefore I pray and beseech you, as many as be heere present, to accompany me with a pure heart & humble voice, vnto the throne of thy heauenly grace, saying after me.

¶ A generall confession to be said of the whole congregation after the Minister, kneeling.

ALmighty and most mercifull Father, We haue erred and strayed from thy waies like lost sheepe, We haue followed too much the deuises & desires of our owne hearts, We haue offended against thy holy lawes, We haue left vndone those things which we ought to haue done, And we haue done those things which we ought not to haue done, And there is no health in vs: But thou, O Lord, haue mercy vpon vs miserable offenders. Spare thou them, O God, which confesse their faults, Restore thou them that be penitent, according to thy promises declared vnto mankinde in Christ Iesu our Lord, And grant, O most merciful Father, for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name, Amen.

¶ The absolution or remission of sinnes to be pronounced by the Minister alone.

ALmighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednesse and liue, and hath giuen power and commandement to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sinnes: he pardoneth and absolueth all them which truely repent, and vnfainedly beleeue his holy Gospel. Wherfore we beseech him to grant vs true repentance and his holy Spirit, that those things may please him which we do at this present, and that

the reſt of our life hereafter may be pure and holy: ſo that at the laſt wee may come to his eternall ioy, through Jeſus Chriſt our Lord.

The people ſhall anſwere, Amen.

¶ Then ſhall the Miniſter begin the Lords prayer with a loude voyce.

Our Father which art in heauen, &c.

Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſte to help vs.

Prieſt.

Glory be to the Father, &c.

As it was in the beginning, &c.

Praiſe ye the Lord.

Then ſhall be ſaid or ſung this Pſalme following.

Venite exultemus Domino. Pſal. 95.

O Come, let vs ſing vnto the Lord: let vs heartily reioyce in the ſtrength of our ſaluation.

Let vs come before his preſence with thankeſgiuing: and ſhewe our ſelues glad in him with Pſalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the ſtrength of the hils is his alſo.

The Sea is his, and he made it: and his hands prepared the drie land.

O come, let vs worſhip, and fall downe: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people

of

of his pasture, and the sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernes.

When your fathers tempted me: prooued me, and saw my workes.

Fourtie yeeres long was I grieued with this generation, and said: It is a people that do erre in their hearts, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, &c. As it was in the &c.

¶ Then shall follow certaine Psalmes in order, as they be appointed in a Table made for that purpose, except there be proper Psalmes appointed for the day. And at the end of euery Psalme throughout that yeer, and likewise in the end of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shall be repeated, **Glory be to the Father, &c. As it was in the, &c.**

¶ Then shall be read two Lessons distinctly with a lowde voyce, that the people may heare. The first of the Old Testament, the second of the New, like as they be appointed in the Kalender, except there be proper Lessons assigned for that day: The Minister that readeth the Lesson, standing and turning him so as he may be best heard of all such as be present. And before euery Lesson, the Minister shall say thus, The first, second, third, or foorth Chapter of Genesis or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the ende of euery Chapter, he shall say, **Here endeth such a Chapter of such a Booke.**

¶ And to the end the people may the better heare, in such places where they doe sing, there shall the Lessons bee sung in a plaine tune, after the maner of distinct reading: and likewise the Epistle and Gospel. After the first Les-

Prouided alwayes, and be ordained and enacted by the authoritie aforesaid, that all and singular Archbishops and Bishops, and euery of their Chancellers, Commissaries, Archdeacons, and other Ordinaries, hauing any peculiar Ecclesiasticall iurisdiction, shall haue full power and authoritie, by vertue of this Act, aswell to enquire in their visitations, synodes, or else where within their iurisdiction, at any other time and place, to take accusations and informations of all and euery the things aboue mentioned, done, committed, or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, excommunication, sequestration or deprivation, or other censures and processes in like forme as heretofore hath beene vsed in like cases by the Queenes Ecclesiasticall Lawes.

Prouided alwayes, and be it enacted, that whatsoeuer person offending in the premisses, shall for the first offence receiue punishment of the Ordinary, hauing a testimoniall thereof vnder the said Ordinaries seale, shall not for the same offence eftsoones bee conuicted before the Iustices: and likewise receiuing for the said first offence punishment by the Iustices, he shall not for the same offence eftsoones receiue punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Prouided alwayes and be it enacted, that such ornaments of the Church, or of the Ministers thereof, shall be retained, and be in vse, as was in this Church of England by the authoritie of Parliament in the second yeere of the reigne of king Edward the first, vntill other order shall bee therein taken by authoritie of the Queenes Maiestie, with the aduice of her Commissioners, appointed and authorized vnder the great Seale of England, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Booke: the Queenes Maiestie may by the like aduise of the said Commissioners, or Metropolitane, ordeine & publish such further Ceremonies or Rites, as may be most for the aduancement of Gods glory, the edifying of his Church, and the due reuerence of Christes holy Mysteries and Sacraments.

And be it further enacted by the authoritie aforesaid, that all lawes, statutes, and ordinances wherein or whereby any other Seruice, administration of Sacraments, or Common prayer is limitted, established, or set forth to be vsed within this Realme, or any other the Queenes dominions and countreyes, shall from henceforth vtterly be voyd, and of none effect.

Poterunt dimissa peccata ubi scatebra charitas nõ est
Aug: 2 Serm: de Serm: Dom:
super montes.

The

qui scit: quõ mecum peccata spiritu si nõ placeant spiritui
Gl de
tempore. Ezechiel: 33: 21

Qui promittit penitenti veniam, non promittit peccanti penitentiam. ff. Aug:
Nihil prosunt lamenta si replicantur peccata. ll.
Habituati in malo sunt imperituri.
Ibi maxime oportet obseruare peccatum, ubi nascit solet. S: Hieron:
An quia Christ thought it primogenita Diaboli.

Cogitationes ... ludunt ... Ber: ... ordinis ... mentis

¶ The order wh[illegible]orning and Euening prayer shall be vsed and said.

THe Morning and Euening praier shall be vsed in the accustomed place of the Church, Chappell, or Chancell, except it shalbe otherwise determined by the Ordinarie of the place, and the Chancells shall remaine as they haue done in times past.

And here is to be noted, that the Minister at the time of the Communion, and at al other times in his ministration, shall vse such ornaments in the Church, as were in vse by authoritie of Parliament, in the second yeare of the reigne of King Edward the sixt, according to the Act of Parliament in that case made and prouided.

¶ An order for Morning prayer dayly throughout the yeere.

AT the beginning both of Morning prayer, & likewise of Euening prayer, the Minister shall reade with a lowd voyce some one of these Sentences of the Scriptures that follow. And then shall hee say that which is written after the said Sentences.

AT what time soeuer a sinner doth repēt him of his sin from the bottome of his heart, I will put all his wickednes out of my remembrance, saith the Lord. Ezek. 18.

I do know mine owne wickednesse, and my sinne is alway against me. Psal. 51.

Turne thy face away from our sinnes (O Lord) and blot out all our offences. Psal. 51.

A sorrowfull spirit is a sacrifice to God: despise not (O Lord) humble and contrite hearts. Psal. 51.

Joel, 2. Rent your hearts, and not your garments, and turne to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercy, and such a one that is sory for your afflictions.

Dan. 9. To thee (O Lord God) belongeth mercy and forgiuenes, for we haue gone away from thee, and haue not hearkened to thy voyce, wherby we might walke in thy Lawes which thou hast appointed for vs.

Iere. 10. Correct vs (O Lord) and yet in thy iudgement, not in thy furry, lest we should be consumed, and brought to nothing.

Matt. 3. Amend your liues, for the kingdome of God is at hand.

Luke. 15. I will goe to my father, and say to him, Father, I haue sinned against heauen and against thee: I am no more worthy to be called thy sonne.

Psal. 143. Enter not in to iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

1. Iohn. 1. If we say that we haue no sinne, we deceiue our selues, and there is no trueth in vs.

DEarely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifolde sinnes and wickednes, & that we should not dissemble nor cloke them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that we may obtaine forgiuenesse of the same, by his infinite goodnesse and mercy. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefly so to do, when we assemble and meete together, to render thanks for the great benefits that we haue receiued at his hands, to set forth his most worthy praise, to heare his most holy word, and to

aske

aske those things which be requisite and necessary, as well for the bodie as the soule. Wherefore I pray and beseech you, as many as be heere present, to accompany me with a pure heart & humble voice, vnto the throne of thy heauenly grace, saying after me.

¶ A generall confession to be said of the whole congregation after the Minister, kneeling.

ALmighty and most mercifull Father, We haue erred and strayed from thy waies like lost sheepe, We haue followed too much the deuises & desires of our owne hearts, We haue offended against thy holy lawes, We haue left vndone those things which we ought to haue done, And we haue done those things which we ought not to haue done, And there is no health in vs: But thou, O Lord, haue mercy vpon vs miserable offenders. Spare thou them, O God, which confesse their faults, Restore thou them that be penitent, according to thy promises declared vnto mankinde in Christ Iesu our Lord, And grant, O most merciful Father, for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name, Amen.

¶ The absolution or remission of sinnes to be pronounced by the Minister alone.

ALmighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednesse and liue, and hath giuen power and commandement to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sinnes: he pardoneth and absolueth all them which truely repent, and vnfainedly beleeue his holy Gospel. Wherfore we beseech him to grant vs true repentance and his holy Spirit, that those things may please him which we do at this present, and that

the reſt of our life hereafter may be pure and holy: ſo that at the laſt wee may come to his eternall ioy, through Jeſus Chriſt our Lord.

The people ſhall anſwere, Amen.

¶ Then ſhall the Miniſter begin the Lords prayer with a loude voyce.

OUr Father which art in heauen, &c.

Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſte to help vs.

Prieſt.

Glory be to the Father, &c.

As it was in the beginning, &c.

Praiſe ye the Lord.

Then ſhall be ſaid or ſung this Pſalme following.

Venite exultemus Domino. Pſal. 95.

O Come, let vs ſing vnto the Lord: let vs heartily reioyce in the ſtrength of our ſaluation.

Let vs come before his preſence with thankeſgiuing: and ſhewe our ſelues glad in him with Pſalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the ſtrength of the hils is his alſo.

The Sea is his, and he made it: and his hands prepared the drie land.

O come, let vs worſhip, and fall downe: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people

of

of his pasture, and the sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernes.

When your fathers tempted me: prooued me, and saw my workes.

Fourtie yeeres long was I grieued with this generation, and said: It is a people that do erre in their hearts, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, &c. As it was in the &c.

¶ Then shall follow certaine Psalmes in order, as they be appointed in a Table made for that purpose, except there be proper Psalmes appointed for the day. And at the end of euery Psalme throughout that yeer, and likewise in the end of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shall be repeated, **Glory be to the Father, &c. As it was in the, &c.**

¶ Then shall be read two Lessons distinctly with a lowde voyce, that the people may heare. The first of the Old Testament, the second of the New, like as they be appointed in the Kalender, except there be proper Lessons assigned for that day: The Minister that readeth the Lesson, standing and turning him so as he may be best heard of all such as be present. And before euery Lesson, the Minister shall say thus, The first, second, third, or foorth Chapter of Genesis or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the ende of euery Chapter, he shall say, **Here endeth such a Chapter of such a Booke.**

¶ And to the end the people may the better heare, in such places where they doe sing, there shall the Lessons bee sung in a plaine tune, after the maner of distinct reading: and likewise the Epistle and Gospel. After the first Les-

fon ſhall follow, Te Deum laudamus, in Engliſh, dayly throughout the whole yeere.

Te Deum laudamus



Ee praiſe thee, O God: we knowledge thee to be the Lord.

All the earth doeth worſhip thee: the Father euerlaſting.

To thee all Angels cry aloud: the heauens, and all the powers therein.

To thee Cherubin, & Seraphin: continually do cry.

Holy, holy, holy: Lord God of Sabaoth.

Heauen & earth are full of the maieſty of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The noble army of Martyrs: praiſe thee.

The holy Church throughout all the world: doeth knowledge thee.

The Father: of an infinite Maieſtie.

Thine honourable true, and onely Sonne.

Alſo the holy Ghoſt the Comforter.

Thou art the King of glory, O Chriſt.

Thou art the euerlaſting Sonne of the Father.

When thou tookeſt vpon thee to deliuer man: thou diddeſt not abhorre the Virgins wombe.

When thou haddeſt ouercome the ſharpeneſſe of death: thou diddeſt open the kingdome of heauen to all beleeuers.

Thou ſitteſt at the right hand of God: in the glory of the Father.

We beleeue that thou ſhalt come to be our Iudge.

We therefore pray thee help thy ſeruants: whom thou haſt redeemed with thy precious blood.

Make them to be numbred with thy Saints: in glory euerlaſting.

O Lord ſaue thy people: and bleſſe thine heritage.

Gouerne them: and lift them vp for euer.

Day

Day by day: we magnifie thee.

And we worship thy name: euer world without end.

Vouchsafe (O Lord:) to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust is in thee.

O Lord in thee haue I trusted: let me neuer bee confounded.

¶ Or this Canticle, Benedicite omnia opera, &c.

O All yee workes of the Lord, blesse ye the Lord: praise him and magnifie him for euer. Benedicite.

O ye Angels of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye heauens, blesse ye the Lord: praise him and magnifie him for euer.

O ye waters that be aboue the firmament, blesse ye the Lord: praise him and magnifie him for euer.

O all ye powers of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lord: praise him and magnifie him for euer.

O ye starres of heauen, blesse ye the Lord: praise him and magnifie him for euer.

O ye showers and dewe, blesse ye the Lord: praise him and magnifie him for euer.

O ye winds of God, blesse ye the Lord: praise him and magnifie him for euer.

O ye fire and heate, blesse ye the Lord: praise him and magnifie him for euer.

O ye Winter and Summer, blesse ye the Lord: praise him and magnifie him for euer.

O yee dewes and frosts, blesse ye the Lord: praise him and magnifie him for euer.

O ye frost and cold, blesse ye the Lord: praise him

and magnifie him for euer.

O ye yce and snow, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye nights and daies, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye light and darkneſſe, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye lightnings and clouds, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it praiſe him and magnifie him for euer.

O ye mountaines and hilles, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye welles, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye Seas and flouds, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye whales & all that mooue in the waters, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye fowles of the ayre, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye beaſts and cattell, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: praiſe him and magnifie him for euer.

O ye Prieſts of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſpirits and ſoules of the righteous, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye

O ye holy and humble men of heart, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lord: praiſe him and magnifie him for euer.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

¶ And after the ſecond Leſſon, ſhalbe vſed and ſaid Benedictus in Engliſh, as followeth.

Benedictus.

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people.

And hath raiſed vp a mightie ſaluation for vs: in the houſe of his ſeruant Dauid.

As he ſpake by the mouth of his holy Prophets: which haue beene ſince the world began.

That we ſhould be ſaued from our enemies: and from the hands of all that hate vs.

To performe the mercy promiſed to our forefathers: and to remember his holy Couenant.

To performe the oth which he ſware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might ſerue him without feare.

In holineſſe and righteouſneſſe before him: all the daies of our life.

And thou Childe ſhalt be called the Prophet of the Higheſt: for thou ſhalt goe before the face of the Lord, to prepare his waies.

To giue knowledge of ſaluation vnto his people: for the remiſſion of their ſinnes.

Through the tender mercy of our God: whereby the day ſpring from an high hath viſited vs.

To giue light to them that ſit in darkneſſe and in the ſhadow of death: and to guide our feete into the way of peace.

Glory be to the Father, &c. As it was in the, &c.

Or

¶ Or this C. Pſalme. Iubilate Deo.

Iubilate Deo.

O Be ioyfull in the Lord (all ye lands:) ſerue the Lord with gladneſſe, and come before his preſence with a ſong.

Be ye ſure that the Lord he is God: it is he that hath made vs, and not we our ſelues, we are his people, and the ſheepe of his paſture.

O goe your way into his gates with thankeſgiuing, and into his Courts with praiſe: be thankefull vnto him, and ſpeake good of his Name.

For the Lord is gracious, his mercy is euerlaſting: and his trueth endureth from generation to generation.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

¶ Then ſhall be ſaid the Creed, by the Miniſter, and the people, ſtanding.

I Beleeue in God, the Father Almighty, maker of heauen and earth: and in Jeſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgine Mary, ſuffered vnder Ponce Pilate, was crucified, dead, and buried, hee deſcended into hell, the third day he roſe againe from the dead, he aſcended into heauen, and ſitteth on the right hand of God the Father Almighty, from thence ſhall he come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy catholique Church, the Communion of Saints, the forgiueneſſe of ſins, the reſurrection of the body, and the life euerlaſting. Amen.

¶ And after that, theſe prayers following, as well at Euening praier, as at Morning prayer, all deuoutly kneeling, the Miniſter firſt pronouncing with a loud voice.

The Lord be with you.

Anſwere.

Answere.

And with thy spirit.

The Minister.

¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Minister, Clerkes and people shall say the Lords prayer in English with a lowd voyce.

OUr Father which art in heauen, &c.

¶ Then the Minister standing vp, shall say.

O Lord shew thy mercy vpon vs.

Answere.

And grant vs thy saluation.

Priest.

O Lord saue the King.

Answere.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answere.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people.

Answere.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answere.

Because there is none other that fighteth for vs, but onely thou, O God.

Priest.

O God make cleane our hearts within vs.

Answere.

And take not thy holy Spirit from vs.

¶ Then

¶ Then ſhall follow three Collects, The firſt of the day, which ſhalbe the ſame that is appointed at the Communion. The ſecond for peace. The third, for grace to liue well. And the two laſt Collects ſhall neuer altar, but dayly be ſaid at morning prayer throughout all the yeere as followeth.

¶ The ſecond Collect for peace.

O God which art the authour of peace, and louer of concord, in knowledge of whom ſtandeth our eternall life, whoſe ſeruice is perfect freedom, defend vs thy humble ſeruants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the might of Jeſus Chriſt our Lord, Amen.

¶ The third Collect for grace.

O Lord our heauenly Father, Almighty and euerlaſting God, which haſt ſafely brought vs to the beginning of this day, defend vs in the ſame with thy mighty power, and grant that this day we fall into no ſinne, neither runne into any kinde of danger: but that all our doings may bee ordered by thy gouernance, to doe alwayes that is righteous in thy ſight, through Jeſus Chriſt our Lord, Amen.

An order for Euening prayer *throughout the yeere.*

¶ The Prieſt ſhall ſay.

OUr Father which art in heauen, &c.

Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhewe forth thy praiſe.

Prieſt.

Euening prayer.

Prieſt.

O God make ſpeed to ſaue vs.

Anſwere.

O Lord make haſte to help vs.

Prieſt.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

Prayſe ye the Lord.

Then the Pſalmes in order as they be appointed in the table for Pſalmes, except there be proper Pſalmes appointed for that day. Then a Leſſon of the old Teſtament, as is appointed likewiſe in the Kalender, except there be proper Leſſons appointed for that day. After that Magnificat in Engliſh as followeth.

MY ſoule doth magnifie the Lord: and my ſpirit hath reioyced in God my Sauior. Magnificat. Luk. 1.
For he hath regarded: the lowlineſſe of his handmaiden.
For behold from henceforth: all generations ſhall call me bleſſed.
For he that is mighty hath magnified me: and holy is his Name.
And his mercy is on them that feare him: throughout all generations.
He hath ſhewed ſtrength with his arme: hee hath ſcattered the proud in ỹ imagination of their hearts.
He hath put downe the mighty from their ſeat: and hath exalted the humble and meeke.
He hath filled the hungry with good things: and the rich he hath ſent empty away.
He remembring his mercy hath holpen his ſeruant Iſrael: as he promiſed to our forefathers, Abraham, and his ſeede for euer.
Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

Or

Or elſe this Pſalme.

Cantate Domino. Pſal. 98.

O Sing vnto the Lord a new ſong: for he hath done marueilous things.

With his owne right hand, and with his holy arme: hath he gotten himſelfe the victory.

The Lord declared his ſaluation: his righteouſnes hath he openly ſhewed in the ſight of the heathen.

Hee hath remembred his mercy and trueth toward the houſe of Iſrael: & all the ends of the world haue ſeene the ſaluation of our God.

Shew your ſelues ioyfull vnto the Lord, all ye lands: Sing, reioyce, and giue thanks.

Praiſe the Lord vpon the Harpe: ſing to the Harpe with a Pſalme of thankeſgiuing.

With Trumpets alſo and ſhawmes: O ſhew your ſelues ioyfull before the Lord the King.

Let the Sea make a noyſe, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteouſneſſe ſhall he iudge the world: and the people with equity.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

¶ Then a Leſſon of the New Teſtament. And after that Nunc dimittis in Engliſh, as followeth.

Nunc dimittis. Luk. 2, 29

LOrd now letteſt thou thy ſeruant depart in peace: according vnto thy word.

For mine eyes haue ſeene thy ſaluation.

Which ỹ haſt prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

¶ Or else this Psalme.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs. Deus misereatur. Psal. 67.

That thy way may be knowen vpō earth: thy sauing health among all Nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our owne God, shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then shall follow the Creed, with other prayers, as is before appointed at morning prayer after Benedictus, and with three Collects. First of the day. The second for peace. The third for ayde against all perils, as hereafter followeth: which two last Collects shall be daily said at Euening prayer, without alteration.

¶ The second Collect at Euening prayer.

O God, from whom all holy desires, all good counsels, and all iust workes doe proceede: giue vnto thy seruants that peace which the world cannot giue that both our hearts may be set to obey thy commandements, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnes, through the merits of Iesus Christ our Sauiour, Amen.

¶ The

Quicunque vult.

The third Collect for ayde against all perils.

LIghten our darkenesse we beseech thee, O Lord, and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauiour Iesus Christ, Amen.

¶ In the feasts of Christmas, the Epiphany, Saint Matthie, Easter, the Ascension, Penticost, S. Iohn Baptist, Saint Iames, Saint Bartholomew, S. Mathew, S. Simon and Iude, Saint Andrew, and Trinitie Sunday, shalbe sung or said immediatly after Benedictus, this confession of our Christian faith.

Quicunque vult.

WHosoeuer wil be saued: before al things it is necessary, that he holde the Catholique faith.

Which faith, except euery one do keep holy and vndefiled, without doubt he shall perish euerlastingly.

And the Catholique faith is this: that we worship one God in Trinitie, and Trinitie in vnitie.

Neyther confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equall, the maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almightie.

And yet they are not three Almighties: but one Almightie.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord,

For like as we be compelled by the Christian veritie: to acknowledge euery person by himselfe to be God and Lord.

So are we forbidden by the Catholique Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, & of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers: one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinitie, none is afore or after other: none is greater or lesse then another.

But the whole three persons be coeternall together: and coequall.

So that in all things, as is aforesaid: the vnity in

Trinitie, & the Trinitie in vnitie is to be worshipped.

He therefore that will be saued: must thus thinke of the Trinitie.

Furthermore it is necessary to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lord Iesus Christ.

For the right faith is, that we beleeue and confesse: that our Lord Iesus Christ, the Sonne of God is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ,

Who suffered for our saluation: descended into hel, rose againe the third day from the dead.

He ascended into heauen, he sitteth on the right hand of the Father, God Almightie: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euil, into euerlasting fire.

This

This is the Catholique faith: which except a man beleeue faithfully he cannot be saued.

Glory be to the father, &c. As it was in the &c.

¶ Thus endeth the order of Morning and Euening prayer thorowout the whole yeere.

¶ Here followeth the Letanie, to be vsed *vpon Sundayes, Wednesdayes and Fridayes,* and at other times when it shall be commanded by the Ordinarie.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer of the world: haue mercie vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O holy, blessed, & glorious Trinitie, three persons and one God: haue mercie vpon vs miserable sinners

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the

crafts and assaults of the deuil, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine glory, and hypocrisie, from enuie, hatred and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh, & the deuil.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence, and famine, from battell and murther, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnes of heart, and contempt of thy word, and Commandement.

Good Lord deliuer vs.

By the Mysterie of thy holy incarnation, by thy holy natiuitie and Circumcision, by thy Baptisme, fasting and temptation.

Good Lord deliuer vs.

By thine agonie and bloody sweate, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That

That it may pleaſe thee to keepe and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holineſſe of life, thy ſeruant James our moſt gracious King and gouernour.

We beſeech thee to heare vs good Lord.

That it it may pleaſe thee to rule his heart in thy faith, feare, & loue, and that he may euermore haue affiance in thee, and euer ſeeke thy honour and glory.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to be his defender and keeper, giuing him the victory ouer all his enemies.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and preſerue our gracious Queene Anne, Prince Charles, Fredericke the Prince Electour Palatine, and the Lady Elizabeth his wife.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtours, and Miniſters of the Church, with true knowledge and vnderſtanding of thy word, and that both by their preaching and liuing, they may ſet it forth, and ſhew it accordingly.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to endue the Lords of the Counſell, and all the nobilitie, with grace, wiſdome, and vnderſtanding.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe, & keepe the Magiſtrates, giuing them grace to execute iuſtice, and to maintaine trueth.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe all thy people.

VVe beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all nations, vnitie, peace, and concord.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs an heart to loue and dread thee, and diligently to liue after thy commandements.

VVe beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all thy people increaſe of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring foorth the fruits of the ſpirit.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to bring into the way of trueth, all ſuch as haue erred and are deceiued.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to ſtrengthen ſuch as doe ſtand, and to comfort and helpe the weake hearted, and to raiſe vp them that fall, and finally to beate downe Satan vnder our feet.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to ſuccor, helpe, and comfort, all that be in danger, neceſſitie and tribulation.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to preſerue all that trauel by land or by water, all women labouring of childe, all ſicke perſons and yong children, and to ſhewe thy pittie vpon all priſoners and captiues.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to defend and prouide for the fatherleſſe children and widowes, and all that be deſolate and oppreſſed.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to haue mercy vpon all men.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to forgiue our enemies, perſecutors, and ſlanderers, & to turne their hearts.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue & preſerue to our vſe the kindely fruits of the earth, ſo as in due time we may enioy them.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences, and ignorances, and to endue vs with the grace of thy holy ſpirit, to amend our liues according to thy holy word.

We beſeech thee to heare vs good Lord.

Sonne of God: we beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of God, that takeſt away the ſinnes of the world.

Grant vs thy peace.

O Lambe of God, that takeſt away the ſinnes of the world.

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Chriſt haue mercie vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.
And leade vs not into temptation.
But deliuer vs from euill. Amen.

The Versicle.

O Lord deale not with vs after our sinnes.

Answere.

Neither reward vs after our iniquities.

Let vs pray.

O God mercifull father, that despisest not the sighing of a contrite heart, nor the desire of such as bee sorrowfull, mercifully assist our prayers, that we make before thee in all our troubles and aduersities, whensoeuer they oppresse vs, and graciously heare vs, that those euils, which the craft and subtiltie of the deuill or man worketh against vs, bee brought to nought, & by the prouidence of thy goodnesse they may be dispersed, that we thy seruants, being hurt by no persecutions, may euermore giue thankes vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs the noble workes, that thou diddest in their dayes and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: world without end. Amen.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of Dauid, haue mercie vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lord Christ.

The versicle.

O Lord let thy mercie be shewed vpon vs.

The Answere.

As we doe put our trust in thee.

¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names sake turne from vs all those euils, that wee most righteously haue deserued: and grant that in all our troubles we may put our whole trust and confidence in thy mercie, & euermore serue thee in holinesse and pureness of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

¶ A prayer for the Kings Maiestie.

O Lord our heauenly Father, high
King of kings, Lord of lords



The Letanie.

Lord haue mercy vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.
And leade vs not into temptation.
But deliuer vs from euill. Amen.

The Versicle.

O Lord deale not with vs after our sinnes.

Answere.

Neither reward vs after our iniquities.

Let vs pray.

O God mercifull father, that despisest not the sighing of a contrite heart, nor the desire of such as bee sorrowfull, mercifully assist our prayers, that we make before thee in all our troubles and aduersities, whensoeuer they oppresse vs, and graciously heare vs, that those euils, which the craft and subtiltie of the deuill or man worketh against vs, bee brought to nought, & by the prouidence of thy goodnesse they may be dispersed, that we thy seruants, being hurt by no persecutions, may euermore giue thankes vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs the noble workes, that thou diddest in their dayes and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: world without end. Amen.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of Dauid, haue mercie vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lord Christ.

The versicle.

O Lord let thy mercie be shewed vpon vs.

The Answere.

As we doe put our trust in thee.

¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names sake turne from vs all those euils, that wee most righteously haue deserued: and grant that in all our troubles we may put our whole trust and confidence in thy mercie, & euermore serue thee in holinesse and pureness of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

¶ A prayer for the Kings Maiestie.

O Lord our heauenly Father, high
King of kings, Lord of lords

thee with thy fauour to behold our moſt gracious Souereigne Lord King [illegible] and ſo repleniſh him with the grace of thy holy Spirit, that hee may alway incline to thy will, and walke in thy way: endue him plenteouſly with heauenly gifts: graunt him in health and wealth long to liue, ſtrengthen him, that he may vanquiſh and ouercome all his enemies, and finally after this life, he may attaine euerlaſting ioy and felicitie, through Jeſus Chriſt our Lord. Amen.

¶ A prayer for the Queene and Prince, and other the King and Queenes children.

ALmighty God, which haſt promiſed to bee a Father of thine Elect, and of their ſeed, we humbly beſeech thee to bleſſe our gracious Queene ~~Anne~~, Prince ~~Henry~~, and all the King and Queenes Royall progeny: endue them with thy holy Spirit, enrich them with thy heauenly grace, proſper them with all happineſſe, and bring them to thine euerlaſting kingdome, through Jeſus Chriſt our Lord. Amen.

ALmighty and euerlaſting God, which onely worketh great marteiles, ſend downe vpon our Biſhops and Curates, and all Congregations committed to their charge, the healthfull ſpirit of thy grace, and that they may truely pleaſe thee, powre vpon them the continuall dew of thy bleſſing: Grant this, O Lord, for the honour of our Aduocate and Mediatour Jeſus Chriſt, Amen.

¶ A prayer of Chryſoſtome.

[illegible]

plications vnto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euerlasting. Amen.

2. Corinthians. 13.

THe grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore. Amen.

For raine if the time require.

O God heauenly Father, which by thy Sonne Iesus Christ hast promised to all them that seeke thy Kingdome, and the righteousnesse thereof, all things necessary to their bodily sustenance: Send vs we beseech thee, in this our necessitie, such moderate raine and showers, that wee may receiue the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord. Amen.

For faire weather.

O Lord God, which for the sinne of man diddest once drown all ỹ world, except eight persons, and afterward of thy great mercy didst promise neuer to destroy it so againe: We humbly beseech thee, that although we for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance, thou wilt send vs such weather, whereby we may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemency to giue thee praise and glory, through Iesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God heauenly Father, whose gift it is that the raine doth fall, the earth is fruitfull, beastes increase and fishes doe multiply: behold we beseech thee the afflictions of thy people, and grant, that the scarsity and dearth (which wee doe now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnesse and plenty, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

¶ In the time of warre.

O Almighty God, King of all Kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull to them that truely repent: saue and deliuer vs (wee humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices, that we being armed with thy defence, may be preserued euermore from al perils, to glorifie thee, which art the only giuer of al victory, through the merits of thy onely Sonne Iesus Christ our Lord.

¶ In the time of any common plague or sickneſſe.

Almightie God, which in thy wrath, in the time of King Dauid, diddest slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercie, diddest saue the rest, haue pitie vpon vs miserable sinners that now are visited with great sickneſſe and mortalitie, that like as thou didst then command thine Angel to cease from punishing:

so

so it may now please thee to with draw from vs this plague and grieuous sickneſſe, through Jesus Christ our Lord. Amen.

O God, whose nature and property is euer to haue mercy, and to forgiue, receiue our humble petitions, and though we be tyed and bound with the chaine of our sinnes, yet let the pitifulneſſe of thy great mercy loose vs, for the honour of Jesus Christs sake our mediatour and aduocate. Amen.

¶ A Thankesgiuing for raine.

O God our heauenly father, who by thy gracious prouidence, doest cause the former and the latter raine to descend vpon the earth, that it may bring forth fruite for the vse of man: We giue thee humble thankes, that it hath pleased thee in our greatest necessitie to send vs at the last a ioyfull raine vpon thine inheritance, and to refresh it when it was dry, to the great comfort of vs thine vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

¶ A thankesgiuing for faire weather.

O Lord God who hast iustly humbled vs by thy late plague of immoderate raine and waters, and in thy mercy hast relieued and comforted our soules by this seasonable and blessed change of weather, Wee praise and glorifie thy holy Name for this thy mercie, and will alwayes declare thy louing kindneſſe from generation to generation, through Jesus Christ our Lord. Amen.

¶ A

¶ A thankesgiuing for plentie.

O Most mercifull Father, which of thy gracious goodnesse, hast heard the deuout prayers of thy Church, and turned our dearth and scarcity into cheapnesse and plentie: We giue thee humble thanks for this thy speciall bounty, beseeching thee to continue this thy louing kindnes vnto vs, that our land may yeeld vs her fruits of increase, to thy glory and our comfort, through Iesus Christ our Lord, Amen.

¶ A thankesgiuing for peace and victorie.

O Almighty God, which art a strong Tower of defence vnto thy seruants, against the face of their enemies: wee yeeld thee praise and thankesgiuing for our deliuerance from those great and apparant dangers, wherewith we were compassed: wee acknowledge it thy goodnesse, that we were not deliuered ouer as a pray vnto them, beseeching thee still to continue such thy mercies toward vs, that all the world may know, that thou art our Sauiour and mightie deliuerer, through Iesus Christ our Lord, Amen.

¶ A thanksgiuing for deliuerance from the Plague.

O Lord God, which hast wounded vs for our sins, and consumed vs for our transgressions, by thy late heauy and dreadfull visitation, and now in the middest of Iudgement remembring Mercie, hast redeemed our soules from the iawes of death, Wee offer vnto thy Fatherly goodnesse our selues, our soules and bodies, which thou hast deliuered, to be a liuing

liuing sacrifice vnto thee, alwayes praising and magnifying thy mercies in the middest of the Congregation, through Iesus Christ our Lord. Amen.

Or this.

WEe humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in thy Law, might iustly haue fallen vpon vs, by reason of our manifold transgressions and hardnesse of heart: Yet seeing it hath pleased thee of thy tender mercie, vpon our weake and vnworthy humiliation, to asswage the noysome pestilence, wherewith we lately haue beene sore afflicted, and to restore the voyce of ioy and health into our dwellings: Wee offer vnto thy diuine Maiestie the Sacrifice of praise and thanksgiuing, lauding and magnifying thy glorious Name for such thy preseruation and prouidence ouer vs, through Iesus Christ our LORD. Amen.

¶ The Collects, Epistles, and Gospels, to be vsed at the celebration of the Lords Supper and holy Communion through the yeere.

¶ The first Sunday in Aduent.

The Collect.

ALmighty God, giue vs grace that we may cast away the workes of darkenesse, and put vpon vs the armour of light, now in the time of this mortall life (in the which thy Sonne Iesus Christ came to visite vs in great humilitie) that in the last day, when he shal come againe in his glorious maiestie, to iudge both the quicke and the dead, we may rise to the life immortall, through him, who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

Rom. 13. 8. OWe nothing to any man, but this, that ye loue one another: For he that loueth another, fulfilleth the Lawe. For these Commandements, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust, and so forth (if there be any other Commandement) it is all comprehended in this saying, namely, Loue thy neighbor as thy self. Loue hurteth not his neighbor, therefore is loue the fulfilling of the Law. This also we know the season, how that it is time that we shonld now awake out of sleepe: for now is our saluation neerer, then when wee beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darknesse, and let vs put on the armour of light. Let vs walke honestly

honestly as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying: but put ye on the Lord Iesus Christ, and make no prouision for the flesh, to fulfill the lusts of it.

The Gospel.

AND when they drewe nigh to Ierusalem, and were come to Bethphage vnto mount Oliuet, then sent Iesus two of his disciples, saying vnto them, Goe into the towne that lieth ouer against you, and anon ye shal finde an asse bound, and her colt with her, loose them, and bring them vnto me: and if any man say ought vnto you, say ye, The Lord hath need of them: and straightway he will let them goe. All this was done, that it might bee fulfilled which was spoken by the Prophet saying, Tell yee the daughter of Sion: Behold, thy King commeth vnto thee meeke, sitting vpon an asse, and a colt the foale of the asse vsed to the yoke. The disciples went and did as Iesus commanded them, and brought the asse and the colt, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer the people that went before, and they that came after, cryed, saying, Hosanna to the sonne of Dauid: Blessed is he that commeth in the Name of the Lord Hosanna in the highest. And when he was come to Hierusalem, all the city was mooued saying, Who is this? And the people said, This is Iesus the Prophet of Nazareth, a citie of Galilee. And Iesus went into the Temple of God, and cast out all them that solde and bought in the Temple, and ouerthrew the tables of the mony changers, and the seates of them that Mat. 21, 1

that solde doues, and sayd vnto them, It is written, My house shall be called the house of prayer, but yee haue made it a denne of theeues.

¶ The second Sunday in Aduent.

The Collect.

BLessed Lord, which hast caused all holy Scriptures to be written for our learning: Graunt vs that we may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Iesus Christ.

The Epistle.

Rom. 15. 4. WHatsoeuer things are written afore time, they are written for our learning, that wee, through patience and comfort of the Scriptures, might haue hope. The GOD of patience and consolation, grant you to be like minded one towardes another, after the ensample of Christ Iesus: that ye all agreeing together, may with one mouth praise GOD the Father of our Lord Iesus Christ. Wherefore receiue yee one another, as Christ receiued vs, to the prayse of God. And this I say, that Iesus Christ was a Minister of the circumcision for the truth of God, to confirme the promises made vnto the Fathers, and that the Gentiles might praise God for his mercie, as it is written, For this cause I will praise thee among the Gentiles, and sing vnto thy Name. And againe he saith, Reioyce ye Gentiles with his people. And againe, Praise the Lord all ye Gentiles, and laude him, all ye nations together. And againe Esay saith, There shall be the roote of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles

Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that yee may bee rich in hope through the power of the holy Ghost.

The Gospel.

THere shalbe signes in the Sun, and in the Moone, & in the Starres: and in the earth the people shall be at their wittes end through dispaire. The Sea and the water shal roare, and mens hearts shall faile them for feare, & for looking after those things which shall come on the earth: for the powers of heauen shall mooue. And then shall they see the Sonne of man come in a cloud, with power and great glory. When these things beginne to come to passe, then looke vp, and lift vp your heads, for your redemption draweth nigh. And he shewed them a similitude: Behold the figge tree, and all other trees, when they shoote foorth their buds, ye see and know of your owne selues, that Summer is then nie at hand. So likewise yee also (when yee see these things come to passe) be sure that the kingdom of God is nie. Verely I say vnto you, this generation shall not passe, till all be fulfilled. Heauen and earth shall passe, but my words shall not passe. Luke 21. 25.

¶ The third Sunday in Aduent.

The Collect.

LOrd we beseech thee giue eare to our prayers, and by thy gracious visitation lighten the darkenesse of our hearts, by our Lord Iesus Christ.

The Epistle.

LEt a man this wise esteeme vs, euen as the ministers of Christ, and stewards of the secrets of GOD. Furthermore, it is required of the stewards, that a man bee found faithfull. 1. Cor. 4. 1.

With

with me it is but a very small thing that I should be iudged of you, either of mans iudgement: No. I iudge not mine owne selfe, for I know nought by my selfe, yet am I not thereby iustified. It is the Lord that iudgeth me. Therfore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darkenesse, and open the counsels of the hearts, and then shall euery man haue praise of God.

The Gospel.

Mat. 11,2

WHen Iohn, being in prison, heard the workes of Christ, he sent two of his disciples, and said vnto him, Art thou he that shal come, or do we looke for another? Iesus answered and said vnto them, Goe & shew Iohn againe what ye haue heard and seene. The blinde receiue their sight, the lame walke, the lepers are clensed, and the deafe heare, the dead are raised vp, and the poore receiue the glad tydings of the Gospel, and happy is he that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Iohn, What went ye out into the wildernesse to see? A reede that is shaken with the wind? or what went ye out to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in Kings houses. But what went ye out for to see? A Prophet? Verily I say vnto you, and more then a Prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

¶ The fourth Sunday in Aduent.

The Collect.

LOrd raise vp (we pray thee) thy power, and come among vs, and with great might succor vs, that whereas (through our sinnes and wickednesse) wee

be

be soze let and hindzed, thy bountifull grace and mercy (thzough the satisfaction of thy Sonne our Lozd) may speedily deliuer vs: to whom with thee and the holy Ghost, be honoz and glozy, wozld without end.

The Epistle.

REioyce in the Lozd alway, & againe I say, reioyce. Let your softnes be known to all men: the Lozd is euen at hand. Be carefull foz nothing, but in all prayer and supplication, let your petitions be manifest vnto God, with giuing of thanks. And the peace of God (which passeth all vnderstanding) keep your hearts and minds, thzough Chzist Iesu. Phil. 4. 4.

The Gospel.

THis is the recozd of Iohn, when the Iewes sent Pzests and Leuites from Hierusalem, to aske him, What art thou? And he confessed and denyed not, and plainely sayd, I am not Chzist. And they asked him, What art thou then? Art thou Elias? And he said, I am not. Art thou the Pzophet? And he answered, No. Then sayd they vnto him, What art thou, that we may giue an answere vnto them that sent vs? What sayest thou of thy selfe? He said, I am the voyce of a Cryer in the wildernesse, Make streight the way of the Lozd, as saith ỹ Pzophet Esay. And they which were sent were of the Pharisees, and they asked him and said vnto him, Why baptizest thou then, if thou be not Chzist, noz Elias, neither that Pzophet? Iohn answered them, saying, I baptize with water, but there standeth one among you whō ye know not: he it is, which though he came after me was before me, whose shooe latchet I am nōt wozthy to vnloose. These things were Iohn 1. 19.

done at Bethabara beyond Iordan, where Iohn did baptize.

¶ Christmas day.

The Collect.

ALmightie God, which hast giuen vs thy onely begotten Sonne to take our nature vpon him, and this day to be borne of a pure Virgin: grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth and reigneth with thee, &c.

The Epistle.

Heb. 1. 1. GOD in times past, diuerslie and many wayes spake vnto the Fathers by Prophets: but in these last dayes hee hath spoken to vs by his owne Son, whom hee hath made heire of all things, by whom also he made the world. Which Sonne being the brightnesse of his glory, and the very image of his substance, ruling all things with the word of his power, hath by his owne person purged our sinnes, and sitteth on the right hand of the Maiestie on high, being so much more excellent then the Angels, as hee hath by inheritance obtained a more excellent Name then they. For vnto which of the Angels said he at any time, Thou art my Sonne, this day haue I begotten thee? And againe, I will be his Father, and hee shall be my Sonne. And againe, when he bringeth in the first begotten Sonne into the world, he saith, And let all the Angels of God worship him. And vnto the Angels hee saith, He maketh his Angels Spirits, and his ministers a flame of fire. But vnto the Sonne he saith, Thy Seate (O God) shall be for euer and euer, the Scepter of thy kingdom is a right Scepter: thou hast loued righteousnes, and hated

ted iniquity. Wherefore God, euen thy God, hath anointed thee with the Oyle of gladnesse aboue thy fellowes. And thou Lord in the beginning hast laid the foundation of the earth, and the heauens are the workes of thy hands. They shall perish, but thou endurest. They all shall waxe old as doeth a garment, and as a vesture shalt thou change them, and they shalbe changed: but thou art euen the same, and thy yeeres shall not faile.

The Gospel.

IN the beginning was the word, and the word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made, In it was life, and the life was the light of men, and the light shineth in the darknesse, and the darknesse comprehended it not. There was sent from God a man, whose name was John, the same came as a witnesse, to beare witnesse of the light, that all men through him might beleeue. He was not that Light, but was sent to beare witnesse of the Light. That Light was the true Light, which lighteneth euery man that commeth into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue he power to be made sonnes of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among vs, and we saw the glory of it, as the glory of the onely begotten sonne of the Father, full of grace and truth. Ioh. 1. 1.

S. Stephens day.

The Collect.

GRant vs, O Lord, to learne to loue our enemies, by thy example of thy Martyr S. Stephen, who prayed for his persecutors, to thee which liuest, &c.

¶ Then shall follow the Collect of the Natiuity, which shall be said continually vnto New yeeres day.

The Epistle.

Acts. 7. 55.

AND Stephen being ful of the holy Ghost looked vp stedfastly with his eyes into heauen, and saw the glory of God, and Iesus standing on the Right hand of God, & said, Behold, I see the heauens open, and the Sonne of man standing on the Right hand of God. Then they gaue a shout with a lowde voice, & stopped their eares, and ran vpon him all at once, and cast him out of the city, and stoned him. And the witnesses laid down their clothes at a yong mans feet, whose name was Saul: & they stoned Stephen, calling on, and saying, Lord Iesu receiue my spirit. And he kneeled downe, and cried with a lowd voice, Lord lay not this sinne to their charge. And when he had thus spoken, he fell a sleepe.

The Gospel.

Mat. 23. 34.

BEehold, I send vnto you Prophets, and wise men, and Scribes, and some of them ye shall kill and crucifie, and some of them ye shall scourge in your Synagogues, and persecute them from City to City, that vpon you may come all the righteous blood which hath bene shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slew betweene the temple and the altar. Verily I say vnto you, all these

things

things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as the hen gathereth her chickens vnder her wings, and ye would not? Behold, your house is left vnto you desolate. For I say vnto you, ye shall not see me henceforth, til that ye say, Blessed is he that commeth in the Name of the Lord.

¶ S. Iohn Euangelists day.

The Collect.

MErciful Lord, we beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord. Amen.

The Epistle.

THat which was from the beginning, which we haue heard, which we haue seen with our eyes, which we haue looked vpon, and our hands haue handled of the word of life (And the life appeared, and we haue seene, and beare witnesse, and shew vnto you that eternall life, which was with the Father, & appeared vnto vs) That which we haue seen & heard, declare we vnto you, that yee also may haue fellowship with vs, and that our fellowship may be with the Father and his Sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your ioy may be full. And this is the tidings which we haue heard of him, and declare vnto you, that God is light, and in him is no darknesse at all. If we say we haue fellowship with him, and walke in darknesse, we lie, and doe not the trueth. But and if we 1. Iohn 1. 1.

walke in light, euen as he is in light, then haue we fellowship with him, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne. If we say we haue no sinne, we deceiue our selues, and the truth is not in vs. If we acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If we say we haue not sinned, we make him a liar, and his word is not in vs.

The Gospel.

Ioh. 21. 19 IEsus sayd vnto Peter, Follow thou me. Peter turned about, and saw the disciple whom Iesus loued, following, (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) When Peter therefore saw him, hee said to Iesus, Lord, what shal he here do? Iesus said vnto him, If I wil haue him to tary til I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Iesus said not vnto him, He shall not die: but, If I wil that he tary til I come, what is that to thee? The same disciple is he, which testifieth of these things, and wrote these things, & we know that his testimony is true. There are also many other things which Iesus did, the which if they should be written euery one, I suppose the world could not containe the Bookes that should be written.

¶ Innocents day.

The Collect.

ALmighty God, whose praise this day the yong innocents thy witnesses haue confessed and shewed forth, not in speaking, but in dying: mortifie and kil all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues wee doe confesse, through Iesus Christ our Lord.

The

Innocents day.

The Epistle.

I Looked, and loe, a Lambe stood on the mount Sion, and with him an hundred fortie and foure thousand, hauing his Name and his Fathers Name written in their foreheads. And I heard a voice from heauen, as the sound of many waters, and as the voice of a great thunder. And I heard the voyce of Harpers, harping with their Harpes. And they sung as it were a new song before the seat, and before the foure beasts and the Elders, and no man could learne the Song, but the hundred forty and foure thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are Virgins. These follow the Lambe whithersoeuer he goeth. These were redeemed from men, being the first fruits vnto God, and to the Lambe, and in their mouthes was found no guile: for they are without spot before the Throne of God. Apoc. 14. 1.

The Gospel.

THe Angel of the Lord appeared to Ioseph in a sleepe, saying, Arise and take the childe and his mother, and flee into Egypt, and be thou there till I bring thee word. For it will come to passe that Herod will seeke the child to destroy him. So when he awoke, he tooke the child & his mother by night, and departed into Egypt, and was there vnto the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Sonne. Then Herod when he saw that he was mocked of the Wise men, was exceeding wroth, and sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two yeere old or vnder) Mat. 2. 13.

according to the time, which he had diligently knowen out of ỹ wise men. Then was fulfilled that which was spoken by the Prophet Jeremy, wheras he said, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

¶ The Sunday after Christmas day.

The Collect.

Almighty God, &c. (As vpon Christmas day.

The Epistle.

Gal. 4 1. AND I say, that the heire (as long as he is a child) differeth not from a seruant, though he be Lord of all, but is vnder tutors and gouernors, vntill the time that the Father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordinances of the world: But when the time was full come, God sent his Sonne made of a woman, and made bond vnto the Law, to redeeme them whith were bound vnto the Law, that we thorow election might receiue the inheritance that belongeth vnto the naturall sons. Because ye are sons, god hath sent the spirit of his Son into your hearts, which crieth Abba, Father. Wherfore now thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The Gospel.

Mat. 1. 1. THis is the Booke of the generation of Jesus Christ the Sonne of Dauid, the Sonne of Abraham: Abraham begat Isahac: Isahac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and Zaram, of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat

begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed, of Ruth: Obed begat Jesse: Jesse begat Dauid the King: Dauid the King begat Salomon, of her that was the wife of Uri: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osias: Osias begat Joatham: Joatham begat Achas: Achas begat Ezekias: Ezekias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Mary, of whom was borne Jesus, euen he that is called Christ. And so all the generations from Abraham to Dauid, are foureteene generations. And from Dauid vnto the captiuity of Babylon are fourteene generations. And from the captiuity of Babylon vnto Christ, are foureteene generations.

The birth of Jesus Christ was on this wise: When his mother Mary was married to Joseph, (before they came to dwell together) she was found with childe by the holy Ghost. Then Joseph her husband, because he was a righteous man, and would not put her to shame, was minded priuily to depart from her. But while he thus thought, behold the Angel of the Lord appeared vnto him in sleepe, saying, Joseph thou Sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy Ghost. She shall bring

foorth

foorth a Sonne, and thou shalt call his Name Iesus, for he shall saue his people from their sinnes. All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a maid shall be with child, and shall bring foorth a Sonne, and they shall call his Name Emmanuel: which if a man interpret, is as much to say, as God with vs. And Ioseph, assoone as he awoke out of sleepe, did as the Angel of the Lord had bidden him: and he tooke his wife vnto him, and knew her not, till she had brought foorth her first begotten Sonne, and called his Name Iesus.

¶ The Circumcision of Christ.

The Collect.

ALmighty God, which madest thy blessed Sonne to be Circumcised, and obedient to the Law for man: grant vs the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lustes, may in all things obey thy blessed will, through the same thy Sonne Iesus Christ our Lord.

The Epistle.

Rom.4.8. BLessed is the man to whom the Lord will not impute sinne. Came this blessednesse then vpon the Circumcision, or vpon the vncircumcision also? For we say, that faith was reckoned to Abraham for righteousnesse. How was it then reckoned? when he was in Circumcision, or when he was in the vncircumcision? not in time of Circumcision, but when he was yet vncircumcised. And he receiued the signe of Circumcision, as a seale of the righteousnesse of faith, which he had yet being vncircumcised, that he should be the father of all them that beleeue, though they be not

not circumcised, that righteousnesse might be imputed to them also, and that he might be the Father of Circumcision, not vnto them only which came of the Circumcised, but vnto them also that walke in the steps of the faith that was in our father Abraham before the time of Circumcision. For the promise (that he should be heire of the world) happend not to Abraham, or to his seed through the Law, but through the righteousnesse of faith. For if they which are of the Law be heires, then is faith but vaine, and the promise of none effect.

The Gospel.

AND it fortuned, assoone as the Angels were gone away from the shepheards into heauen, they sayd one to another, Let vs goe euen now vnto Bethlehem, and see this thing that we heare say is happened, which the Lord hath shewed vnto vs. And they came with hast, and found Mary and Joseph, and the Babe layd in a manger. And when they had seene it, they published abroad the saying that was told them of the child. And all they that heard it, wondered at those thinges which were told them of the shepheards. But Mary kept all these sayings, and pondered them in her hart. And the shepheards returned, praising and lauding God, for al the things that they had heard and seene, euen as it was tolde vnto them. And when the eight day was come, that the child should be Circumcised, his Name was called Jesus, which was named of the Angel before he was conceiued in the wombe. Luk. 2.15.

If there bee a Sunday betweene the Epiphany and the Circumcision, then shall be vsed the same Collect, Epistle & Gospel at the Communion, which was vsed vpon the day of Circumcision.

¶ The

The Epiphany.

The Collect.

O God, which by the leading of a starre, didst manifest thy onely begotten Sonne to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

Ephes. 3. 1. FOr this cause I Paul am a prisoner of Iesus Christ for you heathen, if ye haue heard of the ministration of the grace of God which is giuen me to youward. For by reuelation shewed he the mystery vnto me, as I wrote afore in few words, whereby when ye read, ye may vnderstand my knowledge in the mystery of Christ, which mystery in times past was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and Prophets by the Spirit, that the Gentiles should be inheritors also, and of the same body, and partakers of his promise of Christ, by the meanes of the Gospel: whereof I am made a minister, according to the gift of the grace of God, which is giuen vnto me after the working of his power. Vnto me the least of all Saints is this grace giuen, that I should preach among the Gentiles, the vnsearchable riches of Christ, and to make all men see what the fellowship of the mystery is, which from the beginning of the world hath bin hid in God, which made al things through Iesus Christ, to the intent that now vnto the rulers and powers in heauenly things, might be known by the Congregation, the manifolde wisedome of God, according to the eternall purpose which he wrought in Christ Iesus our Lord, by whom we haue boldnesse and entrance, with the confidence which is by the faith of him.

The

The Epiphany.

The Gospel.

When Jesus was borne in Bethlehem, Matt. 2. 1.
a City in Jury, in the time of Herode
the King: behold, there came wise men
from the East to Hierusalem, saying,
Where is hee that is borne King of the
Jewes? for we haue seene his starre in the East, and
are come to worship him. When Herod the King had
heard these things, he was troubled, and all the City
of Hierusalem with him. And when he had gathe-
red all the chiefe Priests and Scribes of the people
together, he demanded of them where Christ should
be borne. And they said vnto him, At Bethlehem in
Jury: for thus it is written by the Prophet, And thou
Bethlehem in the land of Jury, art not the least a-
mong the princes of Juda: for out of thee shall come
vnto mee the Captaine that shall gouerne my people
Israel. Then Herod (when he had priuily called
the wise men) he enquired of them diligently what
time the Starre appeared. And he bade them goe to
Bethlehem, and said, Goe your way thither, and
search diligently for the child: and when ye haue
found him, bring me word againe, that I may come
and worship him also. When they had heard the
King, they departed, and loe, the Starre which they
saw in the East, went before them, till it came and
stood ouer the place wherein the child was. When
they saw the Starre, they were exceeding glad, and
went into the house, and found the child with Mary
his mother, and fell downe flat, and worshipped him,
and opened their Treasures, and offered vnto him
gifts, Gold, Frankincense, and Myrre. And after they
were warned of God in a sleepe, that they should not
goe againe to Herod, they returned into their owne
countrey another way.

The

The first Sunday

The Collect.

LOrd we beseech thee mercifully to receiue the prayers of thy people, which call vpon thee: and grant that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

The Epistle.

Rom. 12. 1 I Beseech you therefore, brethren, by the mercifulnesse of God, that ye make your bodies a quicke Sacrifice, holy, and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world, but be ye changed in your shape, by the renewing of your minde, that ye may proue what thing that good and acceptable and perfect will of God is. For I say (through the grace that vnto me giuen is) to euery man among you, that no man stand high in his owne conceite, more then it becommeth him to esteeme of himselfe: but to iudge of himselfe, that he be gentle and sober, according as God hath dealt to euery man the measure of faith. For as we haue many members in one body, and all members haue not one office: So we being many are one bodie in Christ, and euery man among our selues one others members.

The Gospel.

Luk. 2. 43. THe father and mother of Iesus went to Hierusalem, after the custome of the feast day. And when they had fulfilled the daies, as they returned home, the childe Iesus abode still at Hierusalem, and his father and mother knewe not of it: but they supposing him to haue beene in the company, came a dayes iourney, and sought him among their kinsfolke and acquain-

acquaintance. And when they found him not, they went backe againe to Hierusalem, & sought him. And it fortuned, that after three dayes they found him in the Temple, sitting in the midst of the Doctors, hearing them and posing them: And all that heard him, were astonied at his vnderstanding and answers. And when they saw him, they marueiled. And his mother said vnto him, Sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorrowing. And he said vnto them, How happened it, that ye sought me? Wist ye not that I must goe about my fathers businesse? And they vnderstood not that saying which he spake vnto thē. And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisedome and age, and in fauour with God and men.

¶ The second Sunday after the Epiphanie.

The Collect.

ALmightie and euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, & grant vs thy peace all the dayes of our life.

The Epistle.

SEeing that we haue diuers gifts, according to the grace that is giuen vnto vs, if a man haue ỹ gift of prophesie, let him haue it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any man shew mercy, let him doe it with cheerefulnes. Rom. 12. 6.

fulnes. Let loue be without dissimulation. Hate that which is euill, & cleaue vnto that which is good. Be kind one to another with brotherly loue. In giuing honour, goe one before another. Be not slouthfull in the busines which ye haue in hand. Be feruent in spirit. Apply your selues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the saints. Be ready to harbour. Blesse them which persecute you, Blesse I say, and curse not. Be merry with them that are merry, weep with them that weep. Be of like affection one towards another. Be not high minded, but make your selues equall to them of the lower sort.

The Gospel.

Iohn 2. 1. AND the third day was there a marriage in Cana a City of Galile, & the mother of Jesus was there. And Jesus was called (and his disciples) vnto the mariage. And when the wine failed, ỹ mother of Jesus said vnto him, They haue no wine. Jesus sayd vnto her, Womã what haue I to do with thee? mine houre is not yet come. His mother said vnto the ministers, whatsoeuer he saith vnto you, do it. And there were standing there sixe water pots of stone, after the manner of purifying of ỹ Jewes, containing two or three firkins a piece. Jesus said vnto them, Fill the water pots with water. And they filled them vp to the brim. And he sayd vnto them, Draw out now and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was, (but the ministers which drew the water knew) he called the bridegrome, & said vnto him, Euery man at the beginning doth set forth good wine, and when men be drunke, then that which is worse: but thou hast

hast kept the good wine vntill now. This beginning of miracles did Iesus in Cana of Galile, and shewed his glory, and his disciples beleeued on him.

¶ The third Sunday after the Epiphany.

The Collect.

ALmighty and euerlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch forth thy Right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

BEe not wise in your owne opinions. Recõpence to no man euill for euill. Prouide aforehand things honest, not onely before God, but also in the sight of all men. If it bee possible (as much as in you is) liue peaceably with al men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine. I will reward, saith the Lord. Therefore if thine enemie hunger, feed him: if he thirst, giue him drinke: for in so doing, thou shalt heape coales of fire on his head. Bee not ouercome of euill, but ouercome euill with goodnesse. Rom. 12. 16.

The Gospel.

WHen hee was come downe from the mountaine, much people followed him. And behold, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make mee cleane. And Iesus put forth his hand, and touched him, saying, I will, be thou cleane: and immediatly his leprosie was cleansed. And Iesus said vnto him, Tell no man but goe and shew thy selfe to the Priest, and offer the gift (that Moses commanded to bee offered) for a witnesse vnto them. And when Iesus was entred into Mat. 8. 1.

Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lieth at home sicke of the palsey, & is grieuously pained. And Iesus said, When I come vnto him, I wil heale him. The Centurion answered, and said, Sir, I am not worthy that thou shouldest come vnder my roofe: but speake the word only, and my seruant shall be healed. For I also my selfe am a man subiect to the authority of another, and haue Souldiers vnder me: and I say to this man, Goe, and he goeth, and to another man, Come, and he commeth: and to my seruant, Do this, and he doth it. When Iesus heard these words, he marueiled, and said vnto them that followed him, Verily I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shall come from the East and West, and shall rest with Abraham, Isahac, and Iacob, in the kingdome of heauen. But the children of the kingdome shall be cast out into vtter darknesse, there shall be weeping and gnashing of teeth. And Iesus said vnto the Centurion, Goe thy way, and as thou beleeuest, so be it vnto thee. And his seruant was healed the selfe same houre.

¶ The iiij. Sunday after the Epiphanie.

The Collect.

GOd which knowest vs to bee set in the mids of so many and great dangers, that for mans frailenes we cannot alway stand vpright: grant to vs the health of body and soule, that all those things which we suffer for sinne, by thy helpe we may wel passe and ouercome, through Christ our Lord.

The Epistle.

Rom. 13. 1. LEt euery soule submit himselfe vnto the authority of the higher powers: for there is no power but of God. The powers that be, are ordeined

ordeined of God. Whosoeuer therefore resisteth power, resisteth the ordinance of God: but they that resist, shall receiue to themselues damnation. For rulers are not fearefull to them that doe good, but to them that doe euill. Wilt thou be without feare of the power: do well then, & so shalt thou be praised of the same: for he is the minister of God for thy wealth. But if thou doe that which is euil, then feare: for he beareth not the sword for nought: for he is the minister of God to take vengeance on them that do euill. Wherefore ye must needs obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay yet tribute: For they are Gods ministers, seruing for the same purpose. Giue to euery man therefore his duety: tribute to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honor, to whom honor pertaineth.

The Gospel.

AND when he entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the ship was couered with waues, but he was asleepe. And his disciples came to him, & awoke him, saying, Master, saue vs, we perish. And he sayd vnto them, Why are ye fearefull, O ye of little faith? Then he arose, and rebuked the winds & the sea, & there followed a great calme. But the men marueyled, saying, What manner of man is this, that both winds and sea obey him? And when he was come to the other side, into the Countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And behold, they cryed out, saying, O Jesu, thou Sonne of God, what haue we to doe with thee? Mat. 8. 23

Art thou come hither to torment vs before the time? And there was a good way off from them an herd of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the herd of swine. And he said vnto them, Go your waies. Then went they out, and departed into the herd of swine. And behold, the whole herd of swine was caried headlong into the Sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the Citie, and told euery thing, and what had happened vnto the possessed of the deuils. And behold, the whole Citie came out to meete Jesus: and when they saw him, they besought him that hee would depart out of their coasts.

¶ The v. Sunday afrer the Epiphanie.

The Collect.

LOrd, wee beseech thee to keepe thy Church and houshould continually in thy true Religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore bee defended by thy mighty power, through Jesus Christ our Lord.

The Epistle.

Coloss. 3. 12.

PVt vpon you, as the elect of God, tender mercie, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiuing one another, if any man haue a quarrell against another: as Christ forgaue you, euen so doe ye. Aboue all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace ye are called in one body: and see that ye be thankefull. Let the word of Christ dwell in you plenteously, with all wisedome. Teach and exhort your owne selues in psalmes, & Hymnes, and spirituall songs, singing

ſinging with grace in your hearts to the Lord. And whatſoeuer ye do in word or deed, do all in the Name of the Lord Ieſu, giuing thanks to God the Father, by him,

The Goſpel.

THe kingdome of heauen is like vnto a man which ſowed good ſeed in his field: but while men ſlept, his enemy came, and ſowed tares among the wheat, and went his way. But when the blade was ſprung vp, and had brought forth fruit, then appeared the tares alſo. So the ſeruants of the houſholder came, and ſaid vnto him, Sir, diddeſt not thou ſow good ſeede in thy field? from whence then hath it tares? He ſaid vnto them, The enuious man hath done this. The ſeruants ſaid vnto him, Wilt thou then that we goe and weede them vp? But he ſaid, Nay, leſt while ye gather vp the tares, ye plucke vp alſo the wheat with them: let both grow together vntill the harueſt, and in the time of harueſt, I will ſay to the reapers. Gather ye firſt the tares, and binde them together in sheaues to be burnt, but gather the wheat into my barne. Matt. 13. 24.

¶ The ſixt Sunday (if there be ſo many) ſhall haue the ſame Collect, Epiſtle and Goſpel, that was vpon the fift Sunday.

¶ The Sunday called Septuageſima.

The Collect.

O Lord, we beſeech thee, fauourably to heare the prayers of thy people, that we which are iuſtly puniſhed for our offences, may be mercifully deliuered by thy goodneſſe, for the glory of thy Name, through Ieſus Chriſt our Sauiour, who liueth and reigneth world without end. Amen.

The Sunday called Septuagesima.

The Epistle.

1. Cor. 9. 24. PErceiue ye not, how that they which run in a course, run all, but one receiueth the reward? So run that ye may obtaine. Euery man that proueth masteries, abstaineth from all things: and they doe it to obtaine a crowne that shall perish, but we to obtaine an euerlasting crowne. I therefore so run, not as at an vncertaine thing: so fight I, not as one that beateth the ayre: but I tame my body, and bring it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be cast away.

The Gospel.

Mat. 20. 1 THe kingdom of heauen is like vnto a man that is an housholder, which went out early in the morning to hire labourers into his Vineyard. And when the agreement was made with the labourers for a penny a day, he sent them into his Vineyard. And he went out about the third houre, and saw other standing idle in the market place, and sayd vnto them, Goe ye also into the vineyard, and whatsoeuer is right, I will giue you, and they went their way. Againe he went out about the sixt and ninth houre, & did likewise. And about the eleuenth houre he went out, and found other standing idle, and sayd vnto them, Why stand ye here all the day idle? They sayd vnto him, Because no man hath hired vs. Hee saith vnto them, Goe ye also into the Vineyard, and whatsoeuer is right, that shall ye receiue. So when Euen was come, the Lord of the Vineyard sayd vnto his steward, Call ỹ labozers, & giue them their hire, beginning at the last vntill the first. And when they did come that came about the eleueenth houre, they receiued

receiued euery man a peny. But when the firſt came alſo, they ſuppoſed that they ſhould haue receiued more, and they likewiſe receiued euery man a peny. And when they had receiued it, they murmured againſt the goodman of the houſe, ſaying, Theſe laſt haue wrought but one houre, and thou haſt made them equall with vs, which haue borne the burden and heate of the day. But hee anſwered vnto one of them, and ſaid, Friend, I doe thee no wrong: Didſt thou not agree with me for a peny? Take that thine is, and goe thy way: I will giue vnto this laſt, euen as vnto thee. Is it not lawfull for me to doe as mee lufteth with mine owne goods? Is thine eye euil becauſe I am good? So the laſt ſhalbe firſt, and the firſt ſhalbe laſt. For many be called, but few be choſen.

¶ The Sunday called Sexageſima.

The Collect.

LOrd God which ſeeſt that we put not our truſt in any thing that we doe, mercifully grant, that by thy power we may be defended againſt all aduerſitie, through Jeſus Chriſt our Lord.

The Epiſtle.

YEe ſuffer fooles gladly, ſeeing your ſelues are wiſe. For ye ſuffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himſelfe, if a man ſmite you on the face. I ſpeake as concerning rebuke, as though wee had beene weake in this behalfe. Howbeit, whereinſoeuer any man dare be bold (I ſpeake foolishly) I dare be bold alſo. They are Hebrewes, euen ſo am I. They are Iſraelites, euen ſo am I. They are the ſeed of Abraham, euen ſo am I. They are the Miniſters of Chriſt (I ſpeake as a foole) I am more. In labours 2. Cor. 11.19.

more abundant, in stripes aboue measure, in prison more plenteously, in death often. Of the Iewes fiue times receiued I forty stripes saue one. Thrise was I beaten with roddes. I was once stoned. I suffered thrise shipwracke. Night and day haue I bene in the deepe sea. In Iourneying often, in perils of waters, in perils of Robbers, in ieopardies of mine owne nation, in ieopardies among the heathen, in perils in the citie, in perils in wildernesse, in perils in the sea, in perils among false brethren, in labour and trauaile, in watchings often, in hunger and thirst, in fastings often, in cold & nakednesse: Beside the things which outwardly happen vnto me, I am cumbred dayly, and doe care for all Congregations. Who is weake, and I am not weake? Who is offended, and I burne not? If I must needs boast, I wil boast of the things that concerne mine infirmities. The God and Father of our Lord Iesus Christ which is blessed for euermore, knoweth that I lie not.

The Gospel.

Luke 8.4. When much people were gathered together, and were come to him out of all cities, he spake by a similitude. The sower went out to sowe his seed, and as he sowed, some fell by the way side, and it was troden downe, and the foules of the ayre deuoured it vp. And some fell on stones, and assoone as it was sprung vp, it withered away, because it lacked moistnesse. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruit an hundred fold. And as he sayd these things, he cryed, He that hath eares to heare, let him heare. And his disciples asked him, saying, What maner of similitude is this? And he said, Vnto you it is giuen to know the secrets of the kingdom of God, but to other

by

by parables, that when they ſee, they ſhould not ſee, and when they heare, they ſhould not vnderſtand. The parable is this. The ſeed is the word of God. Thoſe that are beſide the way are they that heare: then commeth the deuill, and taketh away the word out of their hearts, leſt they ſhould beleeue, and bee ſaued. They on the ſtones are they which when they heare, receiue the word with ioy, and theſe haue no rootes, which for a while beleeue, and in time of tentation go away. And that which fell among thornes, are they which when they haue heard, go foorth and are choked with cares and riches, and voluptuous liuing, and bring forth no fruit. That which fell on the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring foorth fruit through patience.

¶ The Sunday called Quinquageſima.

The Collect.

O Lord which doeſt teach vs that all our doings without charitie are nothing worth: ſend thy holy Ghoſt, and powre into our hearts that moſt excellent gift of charitie, the very bond of peace and all vertues, without the which whoſoeuer liueth, is counted dead before thee. Grant this for thy onely Sonne Jeſus Chriſts ſake.

The Epiſtle.

THough I ſpeake with tongues of men and of Angels, and haue no loue, I am euen as ſounding braſſe, or as a tinckling Cymball. And though I could propheſie, and vnderſtand all ſecrets, and all knowledge: yea, if I haue al faith, ſo that I could mooue mountaines out of their places, and yet haue no loue, I am nothing. And though I beſtow all my goods 1. Cor. 13. 1.

goods to feed the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue suffereth long, and is courteous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh none euil, reioyceth not in iniquitie, but reioyceth in the trueth, suffereth all things, beleeueth all things, hopeth all things, endureth al things. Though that prophecying faile, either tongues cease, or knowledge vanish away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect. But when that which is perfect is come, then that which is vnperfect shall be done away. When I was a childe, I spake as a child, I vnderstood as a child, I imagined as a child: but assoone as I was a man, I put away childishnesse. Now we see in a glasse, euen in a darke speaking: but then shall we see face to face. Now I know vnperfectly: but then shall I know euen as I am knowen. Now abideth Faith, Hope, and Loue, euen these three: but the chiefe of these is Loue.

The Gospel.

Luke 18. 31. IEsus tooke vnto him the twelue, & sayd vnto them, Behold, we goe vp to Hierusalem, and all shall be fulfilled that are written by the Prophets, of the Son of man. For he shall be deliuered vnto the Gentiles, and shal be mocked and despitefully intreated, & spitted on. And when they haue scourged him, they will put him to death, and the third day he shall rise again. And they vnderstood none of these things. And this saying was hid from them, so that they perceiued not the things which were spoken. And it came to passe, that as he was come nigh to Iericho, a certaine blind man sate by the hie way side, begging.

And

And when he heard the people passe by, hee asked what it meant. And they said vnto him, that Iesus of Nazareth passed by. And he cryed, saying, Iesu thou sonne of Dauid, haue mercy on me. And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou sonne of Dauid, haue mercy on me. And Iesus stood stil, and commanded him to be brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And he said, Lord, that I might receiue my sight. And Iesus said vnto him, Receiue thy sight, thy faith hath saued thee. And immediately he receiued his sight, and followed him, praising God. And all the people when they saw it, gaue praise vnto God.

¶ The first day of Lent.

The Collect.

ALmightie and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create and make in vs new and contrite hearts, that we worthily lamenting our sinnes, & acknowledging our wretchednesse, may obtaine of thee, the God of all mercy, perfect remission and forgiuenes, through Iesus Christ.

The Epistle.

TVrne you vnto me with all your hearts, with fasting, weeping, and mourning: rent your hearts and not your clothes. Turne you vnto the Lord your God, for he is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shall turne and forgiue: and after his chastening, he shall let your increase remaine for meate and drinke offerings vnto the Lord your God. Blow out with the trumpet in Ioel 2. 12.

Sion,

Sion, proclaime a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings together. Let the bridegroome goe forth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the Porch and the Altar, weeping, and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to such confusion, lest the heathen bee Lords thereof. Wherefore should they say among the Heathen, Where is now their God?

The Gospel.

Matth. 6. 16. WHen ye fast, be not sad, as the hypocrits are: for they disfigure their faces, that it may appeare vnto men how that they fast. Verily I say vnto you, they haue their reward. But thou when thou fastest, anoint thine head, & wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father, which is in secret, & thy father which seeth in secret, shal reward thee openly. Lay not vp for your selues treasure vpō earth, where the rust and moth doth corrupt, and where theeues breake through & steale, but lay vp for you treasures in heauen, where neither rust nor moth doth corrupt, & where theeues do not breake through nor steale. For where your treasure is, there wil your hearts be also.

¶ The first Sunday in Lent.

The Collect.

O Lord, which for our sake didst fast forty daies and forty nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, we may euer obey thy godly motions, in righteousnesse, and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The

The first Sunday in Lent.

The Epistle.

WE as helpers exhort you, that ye receiue not the grace of God in vaine. For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasion of euill, that in our office be found no fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labors, in watchings, in fastings, in purenesse, in knowledge, in long suffering, in kindnes, in the holy Ghost, in loue vnfeigned, in the word of truth, in the power of God, by the armour of righteousnesse on the right hand and on the left, by honor, and dishonor, by euill report, and good report, as deceiuers, and yet true: as vnknowen, and yet knowen: as dying, and behold we liue: as chastned, and not killed: as sorrowing, and yet alway merry: as poore, and yet making many rich: as hauing nothing, and yet possessing all things. 2. Cor. 6. 1.

The Gospel.

THen Iesus was led away of the Spirit into the wildernesse, to be tempted of the deuill. And when he had fasted fourty dayes and fourty nights, he was at the last an hungred. And when the tempter came to him, he said, If thou be the Sonne of God, command that these stones be made bread. But he answered and said, It is written, Man shall not liue by bread only, but by euery word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy City, and setteth him on a pinacle of the Temple, and saith vnto him. If thou be the Sonne Mat. 4. 1.

of

of God, cast thy selfe downe headlong: for it is written, He shall giue his Angels charge ouer thee, and with their hands they shall hold thee vp, lest at any time thou dash thy foot against a stone. And Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God. Againe the deuill taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them, and saith vnto him, All these will I giue thee, if thou wilt fall downe and worship me. Then sayth Iesus vnto him, Auoid Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the deuill leaueth him, and behold, the Angels came and ministred vnto him.

¶ The second Sunday in Lent.

The Collect.

ALmighty God, which dost see that we haue no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that wee may bee defended from all aduersities which may happen to the body, and from all euil thoughts which may assault and hurt the soule, through Iesus Christ, &c.

The Epistle.

1. Thes. 4. 1. WE beseech you brethren, and exhort you by the Lord Iesus, that yee increase more and more, euen as ye haue receiued of vs how we ought to walke, and to please God. For ye know what commandements we gaue you by our Lord Iesus Christ. For this is the will of God, euen your holines: that ye should abstaine from fornication, and that euery one of you should know how to keepe his vessell in holinesse

nesse and honor, and not in the lust of concupiscence as doe the heathen, which know not God: that no man oppresse & defraud his brother in bargaining, because that the Lord is the auenger of al such things, as we told you before, and testified. For God hath not called vs to vncleannesse, but vnto holinesse. He therefore that despiseth, despiseth not man, but God, which hath sent his holy Spirit among you.

The Gospel.

IEsus went thence, and departed into the coasts of Tyre and Sidon: and behold, a woman of Canaan (which came out of the same coasts) cried vnto him, saying, Haue mercy on me, O Lord, thou Sonne of Dauid: my daughter is piteously vexed with a deuill. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away, for she crieth after vs. But he answered and said, I am not sent, but to the lost sheepe of the house of Israel. Then came she and worshipped him, saying, Lord helpe me. He answered and said, It is not meet to take the childrens bread, and cast it to dogs. She answered and sayd, Truth Lord, for the dogs eat of the crumbes which fall from their masters table. Then Jesus answered and sayd vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time. Mat. 15. 11.

¶ The third Sunday in Lent.

The Collect.

WE beseech thee Almighty God, looke vpon the hearty desires of thy humble seruants, and stretch forth thy right hand of thy Maiestie, to be our defence against all our enemies, through Jesus Christ our Lord.

The

The iij. Sunday in Lent.

The Epistle.

Ephes. 5. 1

BE you the followers of God as deare children, and walke in loue, euen as Christ loued vs, and gaue himselfe for vs, an offering and a sacrifice of a sweet sauour to God. As for fornication, and all vnclennes, or couetousnes, let it not bee once named among you, as it becommeth Saints: or filthines, or foolish talking, or iesting which are not comely, but rather giuing of thankes. For this ye know, that no whoremonger, either vncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the kingdome of Christ and of God. Let no man deceiue you with vaine wordes: for because of such things commeth the wrath of God vpō the children of disobedience. Be ye not therefore companions of them. Ye were sometimes darknesse, but now are ye light in the Lord: walke as children of light: for the fruit of the Spirit consisteth in all goodnesse, and righteousnesse, and truth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull workes of darknesse, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret, but al things when they are brought forth by the light, are manifest. For whatsoeuer is manifest, the same is light. Wherefore he sayth, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel.

Luke 11. 14.

IEsus was casting out a deuill that was dumbe. And when he had cast out the deuill, the dumbe spake, and the people wondered. But some of them said, He casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required

required of him a signe from heauen. But he knowing their thoughts, said vnto them, Euery kingdome diuided against it selfe is desolate, and one house doth fall vpon another. If Satan also be diuided against himselfe, how shall his kingdome endure? Because ye say, I cast out deuils through Beelzebub. If I by the help of Beelzebub cast out deuils, by whose helpe doe your children cast them out? Therefore shall they be your Iudges. But if I by the finger of God cast out deuils, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: But when a stronger then he commeth vpon him, and ouercommeth him, he taketh from him all his harnesse wherein he trusted, and diuideth his goods. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. When the vncleane spirit is gone out of a man, he walketh through dry places, seeking rest: and when he findeth none, he saith, I will returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, and taketh to him seuen other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. And it fortuned, that as he spake these things, a certaine woman of the company lift vp her voyce, and said vnto him, Happy is the wombe that bare thee, and the paps which gaue thee sucke. But he said, Yea, happy are they that heare the word of God, and keepe it.

The fourth Sunday in Lent.

The Collect.

GRant we beseech thee Almighty God, that we which for our euill deeds are worthily punished,

by the comfort of thy grace may mercifully be relieued, through our Lord Iesus Christ.

The Epistle.

Gal 4.21. TEll me, (ye that desire to be vnder the Law) do ye not heare of the Law? for it is written, that Abraham had two sonnes: the one by a bondmaid, the other by a free woman. Yea, & he which was borne of the bond woman, was borne after the flesh: but he which was born of the free woman, was borne by promise. Which things are spoken by an allegory: For these are two testaments, the one from the mount Sina, which gendreth vnto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the City, which is now called Hierusalem, & is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake forth and cry thou that trauailest not: for the desolate haue many moe children, then she which hath an husband. Brethren, we are after Isahac the children of promise. But as then he that was borne after the flesh, persecuted him that was borne after the spirit: euen so is it now. Nevertheless, what saith the Scripture? Put away the bond woman and her sonne: for the sonne of the bond woman shal not be heire with the sonne of the free woman. So then brethren, we are not children of the bond woman, but of the free woman.

The Gospel.

Ioh. 6.1. IEsus departed ouer the Sea of Galilee, which is the Sea of Tiberias, and a great multitude followed him, because they sawe his miracles which he did on them that were diseased. And Iesus went

went vp into a mountaine, and there he sate with his disciples. And Easter (a feast of the Iewes) was nigh: when Iesus then lift vp his eyes, and saw a great company come vnto him, he said vnto Philip, Whence shall we buy bread, that these may eate? This he said to proove him, for he himselfe knew what he would do. Philip answered him, Two hundred peny worth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrew Simon Peters brother) saith vnto him, There is a ladde which hath fiue barley loaues, and two fishes: but what are they among so many? And Iesus said, Make the people sit downe. There was much grasse in the place, So the men sate downe in number about fiue thousand. And Iesus tooke the bread, and when he had giuen thankes, he gaue to the disciples, and the disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten ynough, he said vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) said, This is of a truth the same Prophet that should come into the world.

¶ The fift Sunday in Lent.
The Collect.

WE beseech thee Almighty God, mercifully to looke vpon thy people, that by thy great goodnesse they may be gouerned euermore both in body and soule, through Iesus Christ our Lord.

The fift Sunday in Lent.

The Epistle.

Heb.9.11. CHrist being an High Priest of good things to come, came by a greater and a more perfect Tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calues: but by his owne blood he entred in once into the holy place, and found eternall redemption. For if the blood of Oxen & of Goats, and the ashes of a young Cow, when it is sprinckled, purifieth the vncleane, as touching the purifying of the flesh: how much more shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your conscience from dead workes, for to serue the liuing God? And for this cause is he the Mediatour of the new Testament, that through death, which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance.

The Gospel.

Ioh.8.46. WHich of you can rebuke me of sinne? If I say the truth, why do ye not beleeue me? He that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God. Then answered the Iewes, and said vnto him. Say we not well, that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my Father, and ye haue dishonoured me. I seeke not mine owne praise; there is one that seeketh and iudgeth. Verily, verily I say vnto you, If a man keepe my saying, he shall neuer see death. Then said the Iewes vnto him, Now we know that thou hast the deuill. Abraham is dead, and the Prophets: and thou sayest,

sayest, If a man keepe my saying, he shall neuer taste of death. Art thou greater then our Father Abraham which is dead? And the Prophets are dead, whom makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: it is my Father that honoureth me, which ye say is your God, and yet ye haue not knowen him: but I know him. And if I say, I know him not, I shall be a liar like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day: and he saw it, and reioyced. Then said the Iewes vnto him, Thou art not yet fifty yeers old, and hast thou seene Abraham? Iesus said vnto them, Verily, verily I say vnto you, Yer Abraham was borne, I am. Then tooke they vp stones to cast at him: But Iesus hid himselfe, and went out of the Temple.

¶ The Sunday next before Easter.

The Collect.

ALmighty and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankinde should follow the example of his great humility: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Iesus Christ our Lord.

The Epistle.

LEt the same minde be in you, that was also in Christ Iesus, which when hee was in the shape of God, thought it no robbery to be equall with God: neuertheless, he made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparrell Phil. 2. 5.

as a man. He humbled himselfe and became obedient vnto the death, euen the death of the crosse. Wherfore God hath also exalted him on high, and giuen him a Name, which is aboue all names, that in the Name of Jesus euery knee should bow, both of things in heauen, & things in earth, & things vnder the earth, and that all tongues should cõfesse that Jesus Christ is the Lord, vnto the praise of God the Father.

The Gospel.

Mat. 26. 1 AND it came to passe, when Jesus had finished all these sayings, he said vnto his disciples, Ye know that after two daies shalbe Easter, and the Son of man shalbe deliuered ouer to be crucified. Then assembled together the chiefe Priests and the Scribes, and the Elders of the people, vnto the place of the high Priest (which was called Caiaphas) and held a counsell, that they might take Jesus by subtiltie, and kill him. But they said, Not on the Holy day, lest there be an vproare among the people. When Jesus was in Bethany, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster boxe of precious oyntment, and powred it vpon his head as hee sate at the board. But when his disciples saw it, they had indignation, saying, Whereto serueth this waste? This oyntment might haue bene well sold, and giuen to the poore. When Jesus vnderstood that, he said vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwaies with you, but me ye shall not haue alwaies. And in that she hath cast this oyntment on my body, she did it to bury mee. Verily I say vnto you, Wheresoeuer this Gospel shal be preached in all the world, there shall also this be told that she hath done, for a memoriall of her. Then one of the twelue

(which

(which was called Judas Iscariot) went vnto the chiefe Priests, and said vnto them, What will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirty pieces of siluer. And from that time forth, he sought opportunity to betray him. The first day of Sweet bread, the disciples came to Iesus, saying to him, where wilt thou that we prepare for thee to eate the Passeouer? And he said, Goe into the Citie to such a man, and say vnto him, The Master saith, My time is at hand: I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made ready the Passeouer. When the Euen was come, he sate downe with the twelue: and as they did eate, he said, Verily I say vnto you, that one of you shall betray me. And they were exceeding sorrowfull, and began euery one of them to say vnto him, Lord, Is it I? He answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Sonne of man truely goeth as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: it had beene good for that man if he had not beene borne. Then Judas which betrayed him, answered & said, Master, is it I? He said vnto him, Thou hast said. And when they were eating, Iesus tooke bread, and when he had giuen thanks, he brake it, and gaue it to the disciples, & said, Take, eat, this is my body. And he tooke the cup, and thanked, and gaue it to them, saying, Drinke ye all of this: for this is my blood (which is of the new Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke henceforth of this fruit of the Vine tree, vntill that day when I shall drinke it new with you in my Fathers Kingdome. And when they had said grace, they went out vnto

mount Oliuet, Then said Jesus vnto them, All ye shall be offended because of mee this night: For it is written, I will smite the shepheard, and the sheepe of the flock shalbe scattered abroad: but after I am risen againe I will goe before you into Galile. Peter answered and said vnto him, Though all men be offended because of thee, yet will not I be offended. Jesus said vnto him, Verily I say vnto thee, that in this same night before the Cocke crow, thou shalt deny me thrise. Peter said vntd him, Yea, though I should die with thee, yet wil I not deny thee. Like wise allo said all the disciples, Then came Jesus with them vnto a farme place (which is called Gethsemane) & said vnto the disciples, Sit ye heere, while I go & pray yonder. And he tooke with him Peter, and the two sonnes of Zebede, & began to ware sorrowfull and heauy. Then said Jesus vnto them, My soule is heauy, euen vnto the death: tary ye here, and watch with me. And he went a little further, & fel flat on his face and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheless not as I wil, but as thou wilt. And he came vnto the disciples and found them asleepe, & said vnto Peter, What could ye not watch with me one houre? Watch & pray, that ye enter not into temptation: The spirit is willing, but the flesh is weake. He went away once againe, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke of it, thy will be fulfilled. And he came and found them asleepe againe, for their eyes were heauy. And he left them, and went againe, and prayed the third time, saying the same words. Then commeth he to his disciples, and said vnto them, Sleepe on now, and take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners. Rise, let vs be going,

ing,

ing, behold, he is at hand that doth betray me. While he yet spake, loe, Judas one of the number of the twelue, came, and with him a great multitude with swords and staues, sent from the chiefe Priests and Elders of the people: but he that betrayed him gaue them a token, saying, Whomsoeuer I kisse, the same is he, hold him fast. And foorthwith he came to Jesus, and said, Haile master, and kissed him. And Jesus said vnto him, Friend, wherefore art thou come? then came they, and laid hands on Jesus, and tooke him. And behold, one of them which were with Jesus stretched out his hand, and drew his sword, and strooke a seruant of the hie Priest, and smote off his eare. Then said Jesus vnto him, Put vp thy sword into the sheath: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall giue mee euen now more then twelue legions of Angels? But how then shall the Scriptures be fulfilled? For thus must it be. In that same houre said Jesus to the multitude, Ye be come out as it were to a thiefe, with swords and staues for to take me. I sate daily with you teaching in the Temple, and yee tooke me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him and fled. And they tooke Jesus and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him a farre off vnto the hgh Priestes Palace, and went in, and sate with the seruants, to see the end. The chiefe Priests and Elders, and all the Counsell sought false witnesse against Jesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am

able

able to destroy the Temple of God, and to build it againe in three daies. And the chiefe Priest arose, and said vnto him, Answerest thou nothing: Why doe these beare witnesse against thee? But Jesus held his peace, And the chiefe Priest answered, and said vnto him, I charge thee by the liuing God, that thou tell vs whether thou be Christ the Sonne of God. Jesus said vnto him, Thou hast said. Neuertheless I say vnto you, Hereafter shall yee see the Sonne of man sitting on the right hand of power, and comming in the cloudes of the skie. Then the high Priest rent his clothes, saying, He hath spoken blasphemie, what neede wee of any more witnesses? Behold, now ye haue heard his blasphemie, what thinke ye? They answered and said, He is worthy to die. Then they spit in his face, and buffeted him with fistes. And other smote him on the face with the palme of their hands, saying, Tell vs, thou Christ, who is he that smote thee? Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galile. But he denied before them all, saying, I wot not what thou sayest. When he was gone out into the Porch, another wench saw him, and said vnto them that were there, This fellow was also with Jesus of Nazareth. And againe he denied with an oath, saying, I doe not know the man. After a while came vnto him they that stood by, and said vnto Peter, Surely thou art euen one of them, for thy speech bewrayeth thee. Then began he to curse and to sweare that hee knew not the man. And immediatly the Cocke crew. And Peter remembred the word of Jesus which said vnto him. Before the Cocke crow, thou shalt denie me thrice: and he went out and wept bitterly. When the morning was come, all the

chiefe

chiefe Priests and Elders of the people held a counsel against Jesus to put him to death, and brought him bound, & deliuered him vnto Pontius Pilate the Deputy. Then Judas which had betrayed him (seeing that he was condemned) repented himself, & brought againe the thirty plates of siluer to the chiefe Priests and Elders, saying, I haue sinned, betraying the innocent blood. And they said, What is that to vs? see thou to that. And he cast downe ỹ siluer plates in the Temple, and departed, and went & hanged himselfe. And the chiefe Priests tooke the siluer plates, & said, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsaile, and bought with them a potters field to bury strangers in. Wherefore the field is called Acheldama, that is, the field of blood, vntill this day. Then was fulfilled that which was spoken by Jeremy the Prophet, saying, And they tooke thirty siluer plates, the price of him that was valued, whom they bought of the children of Israel, & gaue them for the potters field as the Lord appointed me. Jesus stood before the Deputy, and the Deputy asked him, saying, Art thou the King of ỹ Jewes? Jesus said vnto him, Thou sayest. And when he was accused of the chiefe Priests & Elders, he answered nothing. Then said Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And he answered him to neuer a word, insomuch that the Deputy marueiled greatly. At that feast the Deputy was wont to deliuer vnto the people a prisoner whom they would desire. He had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate sayde, Whether will ye that I giue loose vnto you Barabbas, or Jesus which is called Christ? For he knew that for enuie they had deliuered him. When he was

set

set downe to giue Iudgement, his wife sent vnto him, saying, Haue thou nothing to do with that iust man, for I haue suffered this day many things in my sleepe because of him. But the chiefe Priest and Elders perswaded the people that they should aske Barabbas, and destroy Iesus. The Deputie answered, and said vnto them, Whether of the twaine will ye that I let loose vnto you? They said, Barabbas. Pilate said vnto them, What shall I doe then with Iesus, which is called Christ? They all said vnto him, Let him be crucified. The Deputy said, What euill hath he done? But they cried the more, saying, Let him be crucified. When Pilate saw that he could preuaile nothing, but that more businesse was made, he tooke water, and washed his hands before the people, saying, I am innocent of the blood of this iust person, see ye. Then answered all the people, and said, His blood be on vs, and on our Children. Then let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified. Then the souldiers of the Deputy tooke Iesus into the Common hall, and gathered vnto him all the company, and they stripped him, and put on him a purple roabe, and platted a Crowne of thornes, and put it vpon his head, and a reed in his right hand, and bowed the knee before him, and mocked him, saying, Hayle King of the Iewes. And when they had spit vpon him, they tooke the reed, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, named Simon, him they compelled to beare his crosse. And they came vnto the place which is called Golgotha, (that is to say, a place of dead mens skuls) and gaue him vineger mingled

with

with gall to drinke. And when he had tasted thereof, he would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is IESVS, the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, and the other on the left. They that passed by, reuiled him, wagging their heads, and saying, Thou that destroyedst the Temple of God, and buildest it in three daies, saue thy selfe. If thou be the Sonne of God, come downe from the crosse. Likewise also the high Priests mocking him with the Scribes & Elders, said, He saued other, himselfe he cannot saue. If he be the King of Israel, let him now come downe from the crosse, and we will beleeue him. He trusted in God, let him deliuer him now, if he will haue him: for he said, I am the sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the fixe houre was there darknesse ouer all the land, vntill the ninth houre. And about the ninth houre Iesus cried with a loud voice, saying, Eli, Eli, lamasabachthani, that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran and tooke a spunge, and when he had filled it full of vineger, he put it on a reed, and gaue him to drinke. Other said, Let be, let vs see whether Elias will come and deliuer him. Iesus, when he had cryed againe with a loud voyce, yeelded vp the Ghost. And behold, the vayle of the Temple did rent in two parts from the

top

top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saints which slept arose, & went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centurion, and they that were with him watching Jesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truly this was the Sonne of God. And many women were there beholding him a farre off, which followed Jesus from Galilee, ministring vnto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

¶ Munday before Easter.

The Epistle.

Esai. 63. 1. WHat is he this that commeth from Edom, with red coloured clothes of Bosra, which is so costly cloth, & commeth in so mightily with all his strength? I am he that teacheth righteousnes, and am of power to helpe. Wherfore then is thy clothing red, & thy raiment like his that treadeth in the winepresse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I tread downe mine enemies in my wrath, and set my feet vpon them in mine indignation, and their blood shall bespring my clothes, and so will I staine all my raiment. For the day of vengeance is assigned in my heart, and the yeere when my people shall be deliuered, is come. I looked about me, and there was no man to shew me any helpe. I marueiled that no man held me vp. Then I held me by mine owne arme, and my feruentnesse sustained me. And thus wil I tread downe the people in my wrath, and bath them

them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnesse of the Lord, yea, and the praise of the Lord, for all that he hath giuen vs, for the great good that he hath done for Israel, which he hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he said, These no doubt are my people, and no shrinking children: and so he was their Sauiour. In their troubles he was also troubled with them, and the Angel that went foorth from his presence deliuered them. Of very loue, and kindnesse that he had vnto them, he redeemed them. He hath borne them, and caried them vp, euer since the world began. But after they prouoked him to wrath, and vexed his holy mind, he was their enemy, and fought against them himselfe. Yet remembred Israel the old time of Moses and his people, saying, where is he that brought them from the water of the Sea, with them that led his sheepe? Where is he that hath giuen his holy Spirit among them? He led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting name. He led them in the deepe, as an horse is led in the plaine, that they should not stumble, as a tame beast goeth in the field, and the breath giuen of God, giueth him rest. Thus, O God hast thou led thy people, to make thy selfe a glorious Name withall. Looke downe then from heauen, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy iealousie, thy strength, the multitude of thy mercies, and thy louing kindnesse, will not be entreated of vs? yet art thou our Father: for Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our Father and Redeemer, and thy Name is euer-

lasting

lasting. O Lord, wherefore hast thou led vs out of the way: wherefore hast thou hardened our hearts, that we feare thee not: Be at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy sanctuary in possession, for our enemies haue troden downe thy holy place. And we were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy Name.

The Gospel.

Mar. 14. 1 AFter two daies was Easter, & the daies of sweet bread. And the hie Priests and the Scribes sought how they might take him bycraft, and put him to death. But they said, Not in the feast day, lest any bulines arise among ỹ people. And when he was in Bethany in the house of Simon the Leper, euen as he sate at meat, there came a woman hauing an alablaster box of oyntment called Nard, that was pure and costly, and he brake the box, and powred it vpon his head. And there were some that were not content within themselues, and said, What needed this waste of oyntment? for it might haue beene sold for more then three hundred pence, & haue bene giuen to the poore: and they grudged against her. And Jesus said, Let her alone, why trouble ye her? She hath done a good worke on me: for ye haue the poore with you alwaies, and whensoeuer you will, ye may doe them good: but me haue you not alwaies. She hath done that she could, she came aforehand to annoint my body to ỹ burying. Verily, I say vnto you, Wheresoeuer this Gospel shall be preached throughout the whole world, this also that she hath done, shall be rehearsed in remembrance of her. And Judas Iscariot, one of the twelue, went away vnto the hie

Priests

Priests, to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And he sought how he might conueniently betray him. And the first day of sweet bread (when they offered the Passeouer) his disciples said vnto him, Where wilt thou that we goe and prepare, that thou mayest eat the Passeouer? And he sent forth two of his disciples, and said vnto them, Goe ye into the Citie, and there shall meete you a man bearing a pitcher of water, follow him. And whithersoeuer he goeth in, say ye vnto the good man of the house, The Master sayeth, Where is the ghest Chamber, where I shall eate the Passeouer with my disciples? And he wil shew you a great Parlor paued & prepared, there make readie for vs. And his disciples went foorth, and came into the City, and found as he had said vnto them, and they made ready the Passeouer. And whē it was now euentide, he came with the twelue: and as they sate at boord, and did eate, Iesus said, Verily, I say vnto you, one of you (that eateth with mee) shall betray me. And they began to be sory, and to say to him one by one, Is it I? And another said, Is it I? He answered and said vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The Sonne of man truely goeth as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: good were it for that man if he had neuer beene borne. And as they did eate, Iesus tooke bread, and when he had giuen thanks, he brake it, and gaue to them, and said, Take, eate, this is my body. And he tooke the cup, and when he had giuen thanks, he gaue it vnto them: and they all dranke of it. And he said vnto them, This is my blood of the new Testament, which is shed for many. Verily I say vnto you, I will drinke no more of

the fruite of the Vine, vntill that day that I shall drinke it new in the kingdome of God. And when they had said grace, they went out to the mount Oliuet. And Jesus saith vnto them, All ye shall be offended because of me this night: For it is written, I will smite the shepheard, and the sheepe shal be scattered: but after that I am risen againe, I wil goe into Galile before you. Peter said vnto him, And though all men be offended, yet will not I. And Jesus saith vnto him, Verily I say vnto thee, that this day, euen in this night, before the Cocke crow twise, thou shalt deny me three times. But he spake more vehemently, No, if I should die with thee, I will not deny thee. Likewise also said they all. And they came into a place which was called Gethsemane, and he said to his disciples, Sit ye here, while I go aside and pray. And he taketh with him Peter, and James, and John, and began to waxe abashed, and to be in an agony, and said vnto them, My soule is heauy euen vnto the death: tary ye here and watch. And he went foorth a little, and fell downe flat on the ground, and prayed, that if it were possible, the houre might passe from him. And he said, Abba, Father, all things are possible vnto thee, take away this cup from me: Neuertheless, not as I wil, but that thou wilt, be done. And he came and found them sleeping, and saith to Peter, Simon, sleepest thou? Couldest not thou watch one houre? Watch ye, and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weake. And againe he went aside and prayed, and spake the same words. And he returned, and found them asleepe againe, for their eyes were heauie, neither wist they what to answer him. And he came the third time, and said vnto them, Sleepe henceforth, and take your ease, it is enough.

The

The houre is come, Behold, the Sonne of man is betrayed into the hands of sinners. Rise vp, let vs goe: loe, he that betrayeth me is at hand. And immediatly while he yet spake, commeth Judas (which was one of the twelue) and with him a great number of people, with swords & staues, from the high Priests, and Scribes, and Elders. And he that betraied him, had giuen them a generall token, saying, Whomsoeuer I do kisse, the same is he, take and leade him away warily. And assoone as he was come, he goeth straight way to him, and sayeth vnto him, Master, Master, and kissed him. And they laid their hands on him, and tooke him. And one of them that stood by, drew out a sword, and smote a seruant of the hie Priests, and cut off his eare. And Jesus answered and said vnto them, Ye be come out as vnto a thiefe, with swords and staues, for to take me: I was daily with you in the Temple teaching, and ye tooke me not: But these things come to passe, that the Scriptures should be fulfilled. And they all forsooke him, and ran away. And there followed him a certaine yong man clothed in linnen vpon the bare, and the young men caught him, and he left his linnen garment, and fled from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priests, and the Elders, and the Scribes. And Peter followed him a great way off (euen till he was come into the Palace of the high Priest) and he sate with the seruants, and warmed himselfe at the fire. And the high Priests and all the Counsell sought for witnesse against Jesus to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, and brought false witnesse against him, saying, We heard him

say, I will destroy this Temple that is made with hands, and within three dayes I will build another made without hands: But yet their witnesses agreed not together. And the high Priest stood vp among them, and asked Jesus, saying, Answerest thou nothing? How is it that these beare witnesse against thee? But he held his peace, and answered nothing. Againe the high Priest asked him, and said vnto him, Art thou Christ the Sonne of the Blessed? And Jesus sayd, I am: and ye shall see the Sonne of man sitting on the right hand of power, and comming in the cloudes of heauen. Then the high Priest rent his clothes, and sayd, What need we any further witnesses? Ye haue heard blasphemy, what thinke ye? And they all condemned him to be worthy of death. And some began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Areade. And the seruants bufeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when shee saw Peter warming himselfe, she looked on him, and said, wast not thou also with Jesus of Nazareth? And he denied, saying, I know him not, neither wot I what thou sayest. And hee went out into the porch, and the Cocke crew. And a damsel (when she saw him) began againe to say vnto them that stood by, This is one of them. And he denied it againe. And anon after, they that stood by, sayd againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth therto. But he began to curse and to sweare, saying, I know not this man of whom ye speake. And againe the Cocke crew. And Peter remembred the word that Jesus had sayd vnto him. Before the cocke crow twise, thou shalt deny me three times: and hee began to weepe.

Tuesday before Easter.

The Epistle.

THe Lord God hath opened mine eare, Esay. 50.5
therefore can I not say nay, neither withdraw my selfe: but I offer my back vnto the smiters, and my cheeks to the nippers. I turne not my face frō shame and spitting, and the Lord God shall helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone: for I am sure that I shall not come to confusion. He is at hand that iustifieth mee: who will then goe to law with me? let vs stand one against another. If there be any that wil reason with me, let him come here foorth to me. Behold the Lord God standeth by mee: what is he then that can condemne me? Loe, they shall be like as an old cloth, the moth shall eat them vp. Therefore who so feareth the Lord among you, let him heare the voyce of his seruant. Who so walketh in darknesse & lo light shineth vpon him, let him put his trust in the Name of the Lord, & hold him vp by his God. But take heed, ye all kindle a fire of the wrath of God, & stirre vp the coles. Walke on in the glistering of your owne fire, & in the coles that ye haue kindled. This commeth vnto you from my hand, namely, that ye shall sleepe in sorrow.

The Gospel.

AND anon in the dawning, the high Priests Mar. 15.1
held a councel with the Elders, and the Scribes, and the whole congregation, and bound Iesus, & led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And he answered, and said vnto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold how many things they lay to thy

charge. Jesus answered yet nothing, so that Pilate marueiled. At that feast Pilate deliuered vnto them a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had committed murder. And the people called vnto him, and began to desire him that he would do according as he had euer done vnto them. Pilate answered them, saying, Will ye that I let loose vnto you the king of the Jewes? for he knew that the hie Priests had deliuered him of enuie. But the hie Priests mooued the people, that he should rather deliuer Barabbas vnto them. Pilate answered againe, and said vnto them, What will ye then that I doe vnto him, whom ye call the king of the Jewes? And they cryed againe, Crucifie him. Pilate said vnto them, What euill hath he done? And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged him) for to be crucified. And the souldiers led him away into the Common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Haile King of the Jewes. And they smote him on the head with a reed, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, & put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his crosse. And they brought him to a place named Golgotha, (which if a man interpret, is, The place of dead mens skuls.) And they gaue him to

drinke

drinke, wine mingled with myrrhe, but he receiued it not. And when they had crucified him, they parted his garments, casting lots vpon them, what euery man should take. And it was about the third houre, and they crucified him, and the title of his cause was written, The King of the Iewes. And they crucified with him two theeues, the one on the right hand, and the other on the left: And the Scripture was fulfilled, which sayeth, He was counted among the wicked. And they that went by, rayled on him, wagging their heads, and saying, A wretch, thou that destroyest the Temple, and buildest it againe in three daies, saue thy selfe, and come downe from the crosse. Likewise also mocked him the high Priests among themselues, with the Scribes, and said, He saued other men, himselfe he cannot saue. Let Christ the King of Israel descend now from the Crosse, that we may see, and beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darknesse arose ouer all the earth, vntill the ninth houre. And at the ninth houre Iesus cried with a loud voyce, saying, Eloi, Eloi, lamasabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ran, and filled a spunge full of vinegar, and put it on a reed, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Iesus cried with a loud voyce, and gaue vp the Ghost. And the vayle of the Temple rent in two peeces from the toppe to the bottome. And when the Centurion, which stood before him, saw that he so cried and gaue vp the ghost, he said, Truely this man was the Sonne of God. There were also women a good way off, beholding

him: among whom was Mary Magdalene, and Mary the mother of James the little, and of Joses, and Mary Salome (which also when he was in Galilee, had followed him, and ministred vnto him) and many other women, which came vp with him to Hierusalem. And now when the euen was come, (because it was the day of preparing that goeth before the Sabbath) Joseph of the city of Arimathea, a noble counsellour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Jesus. And Pilate, marueiled that he was already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead. And when he knew the truth of the Centurion, he gaue the body to Joseph. And he bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, & laid him in a Sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the Sepulchre. And Mary Magdalene, and Mary Joses, beheld where he was laid.

¶ Wednesday before Easter.

The Epistle.

Heb. 9. 16. WHereas is a Testament, there must also of necessity be the death of him that maketh the Testament. For the Testament taketh authority when men are dead. For it is yet of no value as long as he that maketh the Testament is aliue. For which cause also neither the first Testament was ordained without blood. For when Moses had declared all the commandements to all the people according to the Law, he tooke the blood of calues and of goats, with water and purple wooll, and hysope, and sprinckled both the booke and all the people, saying, This is the

the blood of the Testament, which God hath appointed vnto you. Moreouer he sprinkled the Tabernacle with blood also, and all the ministring vessels. And almost all things are by the law purged with blood, and without shedding of blood is no remission. It is need then that the similitudes of heauenly things be purified with such things, but that the heauenly things themselues be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offer himselfe often, as the hie Priest entreth into the holy place euery yeere with strange blood (for then hee must haue often suffered since the world began) but now in the end of the world hath he appeared once to put sinne to flight, by the offering vp of himselfe. And as it is appointed vnto all men that they shal once die, and then commeth the iudgement: euen so Christ was once offered, to take away the sinnes of many, and vnto them that looke for him, shall he appeare againe without sinne vnto saluation.

The Gospel.

THe feast of Sweet bread drew nigh, which is called Easter, and the high Priests and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas whose surname was Iscariot, which was of the number of the twelue, and he went his way, and communed with the high Priests and officers, how hee might betray him vnto them. And they were glad, and promised to giue him money. And he consented, and sought opportunity to betray him vnto them, when the people were away. Then came the Luk. 22. 1

day

day of Sweet bread, when of necessity the Passeouer must be offered. And he sent Peter and John, saying, Goe, and prepare vs the Passeouer, that we may eate. They said vnto him, where wilt thou that we prepare? And he said vnto them, Behold, when ye enter into the citie, there shall a man meete you, bearing a pitcher of water, him follow into the same house that he entreth in, and ye shall say vnto the goodman of the house, The Master sayeth vnto thee, Where is the ghest-chamber, where I may eate the Passeouer with my Disciples? And hee shall shew you a great Parlour paued, there make ready. And they went and found as he had said vnto them, and they made ready the Passeouer. And when the houre was come, he sate downe, and the twelue Apostles with him. And he said vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, Henceforth will I not eate of it any more, vntill it be fulfilled in the kingdome of God. And he tooke the cup, and gaue thanks and said, Take this, and diuide it among you: for I say vnto you, I will not drinke of the fruit of the Vine, vntill the kingdome of God come. And he tooke bread, and when he had giuen thankes, he brake it, and gaue it vnto them, saying, This is my body, which is giuen for you: this doe in the remembrance of me. Likewise also when he had supped, he tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you. Yet behold, the hand of him that betrayeth me, is with me on the table. And truely the sonne of man goeth as it is appointed: but woe vnto that man by whom he is betrayed. And they began to enquire among themselues, which of them it was that should doe it. And there was a strife among them, which of them should

seeme

seeme to be the greatest. And he said vnto them, The Kings of nations reigne ouer them, and they that haue authority ouer them are called Gracious: but ye shall not so be. But he that is greatest among you, shall be as the yonger: and he that is chiefe, shall be as he that doeth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth. Ye are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my father hath appointed to me, that ye may eate and drinke at my table in my kingdome, and sit on seats, iudging the twelue tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as it were wheat: but I haue prayed for thee, that thy faith faile not: and when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord, I am ready to goe with thee into prison and to death. And he said, I tell thee Peter, the Cocke shall not crow this day, till thou haue denied thrise that thou knowest me. And he said vnto them, When I sent you without wallet, and scrip, and shoes, lacked you any thing? And they said, No. Then said he vnto them, But now he that hath a wallet, let him take it vp, and likewise his scrip, and he that hath no sword, let him sell his coat and buy one. For I say vnto you, that yet the same which is written, must be performed in me, Euen among the wicked was he reputed: for those things which are written of me, haue an end. And they said, Lord, behold, heere are two swords. And he said vnto them, It is ynough. And he came out, and went (as he was wont) to mount Oliuet. And the disciples followed him: and when he came to the place, hee said vnto them, Pray, lest ye fall into temptation.

And

And he gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoue this cup from me, neuertheless, not my will, but thine be fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And he was in an agony, and prayed the longer, and his sweat was like drops of blood, trickling downe to the ground. And when he arose from prayer, and was come to his disciples, he found them sleeping for heauinesse, and he said vnto them, Why sleepe ye? Rise and pray, lest ye fall into temptation. While hee yet spake, behold, there came a company, and he that was called Judas, one of the twelue, went before them, and preassed nigh vnto Jesus, to kisse him. But Jesus said vnto him, Judas, betrayest thou the Sonne of man with a kisse? When they which were about him, saw what wold follow, they said vnto him, Lord, shall we smite with the sword? and one of them smote a seruant of the high Priests, and strooke off his right eare. Jesus answered, and said, Suffer ye thus farre forth. And when he touched his eare, he healed him. Then Jesus said vnto the high Priests and rulers of the Temple, and the Elders which were come to him, Ye be come out as vnto a thiefe with swords and staues. When I was daily with you in the Temple, ye stretched forth no hands against me: but this is euen your very houre, and the power of darknes. Then tooke they him, and led him, and brought him to the high Priests house. But Peter followed a farre off. And when they had kindled a fire in the mids of the palace, and were set downe together, Peter also sat downe among them. But when one of the wenches beheld him as hee sate by the fire, and looked vpon him, she said, This same fellow was also with him. And he denied him,

saying,

saying, Woman, I know him not. And after a little whyle, another saw him, and sayd, Thou art also of them. And Peter sayd, Man, I am not. And about the space of an houre after, another affirmed, saying, Verily this fellow was with him also, for hee is of Galilee. And Peter said, Man, I wot not what thou sayest. And immediatly while he yet spake, the Cocke crew. And the Lord turned backe, and looked vpon Peter, and Peter remembred the word of the Lord, how he had sayd vnto him, Before the Cocke crow, thou shalt deny me thrise: and Peter went out and wept bitterly. And the men that tooke Jesus, mocked him, and smote him: and when they had blindfolded him, they strooke him on the face, and asked him, saying, Areade, who is he that smote thee? And many other things dispitefully sayd they against him. And assoone as it was day, the Elders of the people, and the high Priests and Scribes came together, and led him into their Council, saying, Art thou very Christ? Tell vs. And he sayd vnto them, If I tell you, ye will not beleeue mee: and if I aske you, you will not answere, nor let me goe. Hereafter shall the Sonne of man sit on the right hand of the power of God. Then sayd they all, Art thou then the Sonne of God? He sayd, Ye say that I am. And they sayd, What need we of any further witnesse? For wee our selues haue heard of his owne mouth.

¶ Thursday before Easter.

The Epistle.

THis I warne you of, and commend not, that yee come not together after a better maner, but after a worse. For first of all, when yee come together in the Congregation, I heare that there is 1. Cor. 11. 17.

dissention

dissention among you, and I partly beleeue it. For there must be sects among you, that they which are perfect among you may be knowen. When ye come together therefore into one place, the Lords Supper cannot be eaten, for euery man beginneth afore to eat his owne supper, and one is hungry, and another is drunken. Haue ye not houses to eat and drinke in? Despise ye the congregation of God, and shame them that haue not? What shall I say vnto you? Shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which he was betrayed, tooke bread, and when he had giuen thankes, he brake it, and said, Take ye and eat, this is my body, which is broken for you: this doe ye in the remembrance of me. After the same maner also he tooke the cup when supper was done, saying, This cup is the New Testament in my blood: This doe as oft as ye drinke it in remembrance of me. For as often as ye shall eat this bread, and drinke of this cup, ye shall shew the Lords death till he come. Wherefore whosoeuer shall eat of this bread, and drinke of this cup of the Lord vnworthily, shall be guilty of the body and blood of the Lord. But let a man examine himselfe, and so let him eat of the bread, and drinke of the cup. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he maketh no difference of the Lords body. For this cause many are weake and sicke among you, and many sleepe. For if we had iudged our selues, we should not haue beene iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the world. Wherefore my brethren, when ye come together to eat, tary one for another. If any man hunger, let him eat at home, that ye

come

come not together vnto condemnation. Other things will I set in order when I come.

The Gospel.

THe whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying, We found this fellow peruerting the people, and forbidding to pay tribute to Cesar, saying, that he is Christ a King. And Pilate apposed him, saying, Art thou the King of the Iewes? He answered him and said, Thou sayest it. Then said Pilate to the high Priests, and to the people, I finde no fault in this man. And they were the more fierce, saying, He moueth the people, teaching throwout all Iury, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And assone as he knew that he belonged vnto Herods iurisdiction, he sent him to Herode which was also at Hierusalem at that time. And when Herode saw Iesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to haue seene some miracles done by him. Then he questioned with him many words: but he answered him nothing. The high Priests and Scribes stood foorth, and accused him straightly. And Herod with his men of warre despised him. And when he had mocked him, he arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate called together the high Priests, and the rulers, and the people, and said vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, and behold, I examine him before you, and finde Luk. 23. 1

no

no fault in this man of those things whereof ye accuse him, no nor yet Herod. For I sent you vnto him, and loe, nothing worthy of death is done vnto him: I will therefore chasten him, and let him loose. For of necessity he must haue let one loose to them at that feast. And all the people cried at once, saying, Away with him, and deliuer vs Barabas (which for a certaine insurrection made in the City, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cried, saying, Crucifie him, crucifie him. He said vnto them the third time, What euill hath he done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cried with loud voyces, requiring that he might be crucified. And the voyces of them and of the high Priests preuailed. And Pilate gaue sentence that it should be as they required: and he let loose vnto them him that for insurrection and murder was cast into prison, whom they had desired. And he deliuered vnto them Iesus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him laid they the crosse, that he might beare it after Iesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Iesus turned backe vnto them, and said, Ye daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children: For behold, the daies will come, in the which they shall say, Happy are the barren, and the wombes that neuer bare, and the paps which neuer gaue sucke. Then shall they begin to say to the mountains, fall on vs: and to the hilles, couer vs. For if they do this in a greene tree, what shall be done in the dry? And there were two euill doers led with him

to

to be slaine. And after that they were come to the place, which is called Caluarie, there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then said Iesus, Father, forgiue them for they wot not what they do. And they parted his raiment, and cast lots: and the people stood and beheld. And the rulers mocked him with them, saying, He saued other men, let him saue himselfe, if he be very Christ the chosen of God. The souldiers also mocked him, and came and offered him vineger and said, if thou be the king of the Iewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, & Hebrew, This is the King of the Iewes. And one of the euill doers which were hanged, railed on him, saying, If thou be Christ, saue thy selfe and vs. But the other answered, & rebuked him, saying, Fearest not thou God, seeing thou art in the same damnation? We are righteously punished, for we receiue according to our deeds: but this man hath done nothing amisse. And he said vnto Iesus, Lord, remember me when thou commest into thy kingdome. And Iesus said vnto him, Verily I say vnto thee, To day shalt thou be with me in Paradise. And it was about the sixt houre: and there was a darknesse ouer all the earth, vntill the ninth houre, and the Sun was darkened, & the vaile of the Temple did rent, euen thorow the mids. And when Iesus had cried with a loud voyce, he said, Father, into thy hands I commend my spirit. And when he had thus said, he gaue vp the Ghost. When the Centurion saw what had happened, he glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and saw the things which had happened, smote their breasts, and returned. And all his acquaintance, and

the women that followed him from Galilee, stood afarre off, beholding these things. And behold, there was a man named Joseph, a counseller, and he was a good man and a iust: the same had not consented to the counsell and deed of them, which was of Arimathea, a city of the Jewes, which same also waited for the kingdome of God: he went in to Pilate, and begged the body of Jesus, and tooke it downe, and wrapped it in a linnen cloth, and layd it in a Sepulchre that was hewen in stone, wherein neuer man before had been layed. And that day was the preparing of the Sabboth, and the Sabboth drew on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and how his body was laid. And they returned, and prepared sweet odours, and oyntments: but rested on the Sabbath day according to the Commandement.

¶ On good Friday.

The Collects.

ALmighty God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, & giuen vp into the hands of wicked men, and to suffer death vpon the crosse, who liueth and reigneth with thee and the holy Ghost, now and for euer. Amen.

ALmighty and euerlasting God, by whose Spirit the whole body of the Church is gouerned and sanctified: receiue our supplications and prayers, which we offer before thee for al estates of men in thy holy Congregation, that euery member of the same in his vocation and ministery, may truely and godly serue thee, through our Lord Jesus Christ.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the

death

death of a sinner, but rather that he should be conuerted & liue, haue mercy vpon all Iewes, Turks, Infidels, and heretikes, and take from them al ignorance, hardnesse of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one fold vnder one Shepheard Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

THe Law (which hath but a shadow of good things to come, and not the very fashion of things themselues) can neuer with those sacrifices, which they offer yeere by yeere continually, make the commers therunto perfect. For would not then those sacrifices haue ceased to haue beene offered, because that the offerers once purged, should haue had no more conscience of sinnes? Neuertheless in those sacrifices is there mention made of sinnes euery yeere. For the blood of oxen and goates cannot take away sinnes. Wherefore when he commeth into the world, hee saith, Sacrifice and offering thou wouldest not haue, but a body hast thou ordeined me. Burnt offerings also for sinne hast thou not allowed. Then sayd I, Loe, I am here. In the beginning of the booke it is written of me, that I should doe thy will, O God. Aboue, when he saith, Sacrifice and offering, and burnt sacrifices, and sinne offerings thou wouldest not haue, neither hast thou allowed them (which yet are offered by the Law:) then sayd he, Loe, I am here to doe thy will, O God: he taketh away the first, to establish the latter. By the which will we are made holy, euen by the offering of the body of Iesus Christ once for all. And euery Priest is ready dayly ministring, & offering oftentimes one maner of oblation, Heb. 10. 1

which can neuer take away sinnes. But this man, after he had offred one sacrifice for sinnes, is set down for euer on the right hand of God, and from henceforth tarrieth till his foes be made his foote stoole. For with one offering hath he made perfect for euer them that are sanctified. The holy Ghost himselfe also beareth vs record, euen when he had before, This is the Testament that I will make vnto them: After those daies (saith the Lord) I will put my Lawes in their hearts, and in their minds will I write them, and their sinnes and iniquities wil I remember no more. And where remission of these things is, there is no more offering for sinnes. Seeing therefore brethren, that by the meanes of the blood of Iesus, we haue liberty to enter into the holy place by the new and liuing way, which he hath prepared for vs through the vaile, that is to say, by his flesh: And seeing also that we haue an high Priest, which is ruler ouer ỹ house of God, let vs draw nigh with a true heart in a sure faith, sprinkled in our harts from an euil conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without wauering, (for he is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good workes, not forsaking the fellowship that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospel.

Iohn. 18. 1 When Iesus had spoken these words, he went forth with his disciples ouer the brooke Cedron, where was a Garden, into the which he then entred with his disciples. Iudas also which betrayed him

him, knew the place: for Iesus oft times resorted thither with his disciples. Iudas then (after he had receiued a band of men, and ministers of the hie Priests and Pharises) came thither with lanternes, and firebrands & weapons. And Iesus knowing all things that should come on him, went foorth and said vnto them, whom seeke ye? They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Iudas also which betrayed him, stood with them. Assoone then as he had said vnto them, I am he, they went backward, and fell to the ground. Then asked he them againe. Whom seeke ye? They said, Iesus of Nazareth. Iesus answered, I haue told you that I am he: if ye seeke me therfore, let these goe their way, that the saying might be fulfilled which he spake, Of them which thou gauest me, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut of his right eare. The seruants name was Malchus. Therefore saith Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me? Then the company, and the captaine, and the ministers of the Iewes, tooke Iesus, and bound him, and led him away to Annas first, for he was father in law to Caiaphas, which was the high Priest the same yeere. Caiaphas was he that gaue counsell to the Iewes, that it was expedient that one man should die for the people. And Simon Peter followed Iesus, and so did another disciple: that disciple was knowen to the high Priest, & went in with Iesus into the palace of the high Priest. But Peter stood at the doore without. Then went out that other disciple (which was knowen to the high Priest) and spake to the damosell that kept the doore, and brought in Peter. Then said the damosell that

kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not. The seruants and ministers stood there, which had made a fire of coales, for it was cold, and they warmed themselues. Peter also stood among them, and warmed himselfe. The high Priest then asked Iesus of his disciples, and of his doctrine. Iesus answered him, I spake openly in the world, I euer taught in the Synagogue, and in the Temple, whither all the Iewes haue resorted, & in secret haue I spoken nothing. Why askest thou me? Aske them which heard me, what I said vnto them: Behold, they can tell what I said. When he had thus spoken, one of the ministers which stood by, smote Iesus on the face, saying, Answerest thou the high Priest so? Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me? And Annas sent him bound vnto Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then sayd they vnto him, Art not thou also one of his disciples? He denyed and said, I am not. One of the seruants of the high Priest (his cousin whose eare Peter smote off) said vnto him, Did not I see thee in the garden with him? Peter therefore denyed againe: and immediately the Cock crew. Then led they Iesus from Caiaphas, into the hall of iudgement: it was in the morning, and they themselues went not into the iudgement hall, lest they should be defiled, but that they might eat the Passeouer. Pilate then went out to them, and sayd, What accusation bring you against this man? They answered, and said vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee. Then said Pilate vnto them, Take ye him, and iudge him after your owne law. The Iewes therefore sayd

vnto

vnto him, It is not lawfull for vs to put any man to death: that the words of Iesus, might be fulfilled which he spake, signifying what death he should die. Then Pilat entred into the iudgement hall againe, and called Iesus, and said vnto him, Art thou the king of the Iewes? Iesus answered, Sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered, am I a Iew? Thine owne nation, and hie Priests haue deliuered thee vnto mee: What hast thou done? Iesus answered, My kingdome is not of this world. If my kingdome were of this world, then would my ministers surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence. Pilate therefore said vnto him, Art thou a king then? Iesus answered, thou sayest that I am a king. For this cause was I borne, and for this cause came I into ỹ world, that I should beare witnesse vnto the truth: and all that are of the truth heare my voyce. Pilate said vnto him, What thing is truth? And when he had said this, he went out againe vnto the Iewes, and said vnto them, I finde in him no cause at all. Ye haue a custome, that I shoule deliuer you one loose at Easter: will ye that I loose vnto you the king of the Iewes? Then cried they all againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. Then Pilate tooke Iesus therefore, and scourged him: and the souldiers wound a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and said, Hayle King of the Iewes: and they smote him on the face. Pilate went foorth againe, and said vnto them, Behold, I bring him foorth to you, that ye may know that I finde no fault in him. Then came Iesus foorth, wearing a crowne of thorne, and a robe of purple. And he saith vnto

them, Behold the man. When the hee Priests therefore, and the ministers saw him, they cried, Crucifie him, crucifie him. Pilate saith vnto them, Take ye him, and crucifie him, for I find no cause in him. The Iewes answered him, We haue a law, & by our law he ought to die, because he made himselfe the Sonne of God. When Pilate heard that saying, he was the more afraid & went againe into the iudgement hall, and said vnto Iesus, whence art thou? But Iesus gaue him no answere. Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, & haue power to loose thee? Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the more sinne. And from thenceforth sought Pilate meanes to loose him. But the Iewes cried, saying, If thou let him goe, thou art not Cesars friend: for whosoeuer maketh himselfe a king, is against Cesar. When Pilate heard that saying, he brought Iesus forth, and sate downe to giue sentence, in a place that is called the Pauement, but in the Hebrew tongue, Gabbatha, It was the preparing day of Easter, about the sixt houre. And he saith vnto the Iewes, Behold your King. They cried, saying, Away with him, away with him, crucifie him. Pilate saith vnto them, Shall I crucifie your King? The high Priests answered, We haue no king but Cesar. Then deliuered he him to them to be crucified. And they tooke Iesus, and led him away. And he bare his Crosse, and went forth into a place which is called, The place of dead mens skulles, but in Hebrew, Golgotha, where they crucified him, and two other with him, on either side one, and Iesus in the midst. And Pilate wrote a title, and put it vpon the Crosse. The writing was, Iesus of Nazareth,

Nazareth, King of the Iewes. This title read many of the Iewes: for the place where Iesus was crucified, was neere to the city: and it was written in Hebrew, Greeke, and Latine. Then said the high Priests of the Iewes to Pilate, Write not, King of the Iewes: but that he said, I am King of the Iewes. Pilate answered, What I haue written, that I haue written. Then the souldiers when they had crucified Iesus, tooke his garments, and made foure parts, to euery souldier a part, and also his coat. The coat was without seame, wrought vpon throughout. They said therefore among themselues. Let vs not diuide it but cast lots for it, who shall haue it: that the scripture might be fulfilled, saying, They haue parted my raiment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the Crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Iesus therefore saw his mother, and the disciple whom he loued, standing, he sayeth vnto his mother, Woman, Behold thy sonne. Then said he to the disciple, Behold thy mother. And from that houre the disciple tooke her for his owne. After these things, Iesus knowing that all things were now performed, that the Scripture might be fulfilled, he saith, I thirst. So there stood a vessel by full of vineger: therefore they filled a sponge with vineger, and wound it about with Hysope, and put it to his mouth. Assoone as Iesus then receiued the vineger, he said, It is finished, and bowed his head, and gaue vp the ghost. The Iewes therefore, because it was the preparing of the Sabbath, that the bodies should not remaine vpon the Crosse on the Sabbah day, (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might

might be taken down. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the souldiers with a speare thrust him into the side, and forthwith there came out blood and water. And he that saw it bare record, and his record is true: & he knoweth that he saith true, that ye might beleeue also. For these things were done, that the Scripture should be fulfilled. Yee shall not breake a bone of him. And againe, another Scripture saith, They shall looke vpon him whom they haue pearced. After this Joseph of Arimathea (which was a disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he might take downe the body of Jesus. And Pilate gaue him licence. He came therefore, and tooke the bodie of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of myrrhe and aloes mingled together, about an hundred pound weight. Then tooke they the body of Jesus, and wound it in linnen clothes with the odours, as the manner of the Jewes is to bury. And in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherin was neuer man laid. There laid they Jesus therefore, because of the preparing of the Sabboth of the Jewes, for the sepulchre was nigh at hand.

¶ Easter Euen.

The Epistle.

1. Pet. 3. 17. IT is better (if the will of God be so) that ye suffer for well doing, then for euill doing: forasmuch as Christ hath once suffred for sinnes, the iust for the vniust, to bring vs to God,

God, and was killed as pertaining to the flesh, but was quicked in the spirit. In which spirit he also went and preached to the spirits that were in prison, which sometime had beene disobedient, when the long suffring of God was once looked for in the daies of Noe, while the Arke was a preparing: wherein a few, that is to say, eight soules were saued by the water, like as baptisme also now saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heauen, Angels, Powers, and Might subdued vnto him.

The Gospel.

WHen the Euen was come, there came a rich man of Arimathea named Joseph, which also was Jesus disciple: he went vnto Pilate, & begged the body of Jesus. Then Pilate commanded the body to be deliuered. And when Joseph had taken the body, he wrapped it in a cleane linen cloth, and layd it in his new tombe, which he had hewen out euen in the rocke, and rolled a great stone to the doore of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the Sepulchre. The next day that followeth the day of preparing the high Priests and Pharises came together vnto Pilat, saying, Sir, we remember that this deceiuer, said, while he was yet aliue, After three dayes I will rise againe. Command therefore, that the Sepulchre be made sure, vntill the third day, lest his disciples come and steale him away, and say vnto the people, He is risen from the dead, and the last errour shall be worse then the first. Pilate said vnto them, Ye haue a watch, go your way, make it as sure Matt. 27. 57.

as

as ye can. So they went, and made the Sepulchre sure wyth the watchmen, and sealed the stone.

Easter day.

At Morning prayer, in stead of the Psalme, O come let vs, &c. these Anthemes shall be sung or said.

CHrist rising againe from the dead, now dieth not. Death from henceforth hath no power on him. For in that he died, he died but once to put away sin, but in that he liueth, he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God, in Christ Jesus our Lord.

CHrist is risen againe, the first fruits of them that sleepe. For seeing that by man came death, by man also commeth the resurrection of the dead. For as by Adam all men doe die: so by Christ all men shall be restored to life.

The Collect.

ALmighty God, which through thy only begotten Son Jesus Christ hast ouercome death, & opened vnto vs the gate of euerlasting life: we humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our minds good desires: so by thy continuall helpe, we may bring the same to good effect, thorow Jesus Christ our Lord, who liueth and raigneth with thee and the holy Ghost, now and euer.

The Epistle.

Col. 3. 1. IF ye be risen againe with Christ, seeke those things which are aboue, where Christ sitteth on the right hand of God. Set your affection on heauēly things, & not on earthly things. For ye are dead, & your life is hid wᵗ Christ in God. When soeuer Christ (which is our life) shal shew himself, thē shal ye also appeare wᵗ him in glory. Mortifie

tiue therfore your earthly members, fornication, vncleannesse, vnnaturall lust, euill concupiscence, and couetousnes, which is worshipping of Idoles, for which things sake the wrath of God vseth to come on the children of vnbeleefe, among whom ye walked sometime, when ye liued in them.

The Gospel.

THe first day of the Sabbaths came Mary Magdalene early (when it was yet darke) vnto the Sepulchre, and saw the stone taken away from the graue. Then she ran, and came to Simon Peter, and to the other disciple, whom Jesus loued, and saith vnto them, They haue taken away the Lord out of the graue, and we cannot tel where they haue laid him. Peter therefore went forth, and that other disciple, and came vnto the sepulchre. They ran both together, & that other disciple did outrun Peter, and came first to the sepulchre. And when he had stouped downe, he saw the linnen clothes lying, yet went he not in. Then came Simon Peter following him and went into the sepulchre, and saw the linnen clothes lie, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the sepulchre, and he saw, and beleeued: for as yet they knew not the scripture, that he should rise againe from death. Then the disciples went away againe to their owne home. John. 20. 1

¶ Munday in Easter weeke.

The Collect.

ALmighty God, which through thy only begotten Son Jesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life: we humbly beseech

beseech thee, that as by thy speciall grace preuenting vs, thou dost put in our minds good desires: so by thy continual helpe we may bring the same to good effect through Iesus Christ our Lord, who liueth, &c.

The Epistle.

Acts 10. 34.

PEter opened his mouth, and sayd, Of a trueth I perceiue that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things. Which preaching was published throwout all Iury (and beganne in Galilee, after the Baptisme which Iohn preached) how God anoynted Iesus of Nazareth with the holy Ghost, and with power. Which Iesus went about doing good, and healing al that were oppressed of the deuill: for God was with him. And we are witnesses of all things which he did in the land of the Iewes, & at Ierusalem, whom they slew & hanged on a tree. Him God raysed vp the third day and shewed him openly, not to all the people, but to vs witnesses, chosen before of God for the same intent, which did eat and drinke with him after he rose from death. And he commanded vs to preach vnto the people, & to testifie, that it is he which was ordeined of God, to be the Iudge of the quicke and the dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him shall receiue remission of sinnes.

The Gospel.

Luke 24. 13.

BEhold, two of his disciples went that same day to a towne called Emmaus, which was from Ierusalem about threescore furlongs, and they talked together of all the things that

that had happened. And it chanced while they communed together and reasoned, Jesus himselfe drew neere, and went with them: But their eies were holden that they should not know him. And he said vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered, and said vnto him, Art thou onely a stranger in Hierusalem, and hast not knowne the things which haue chanced there in these daies? He said vnto them, What things? And they said vnto him, Of Jesus of Nazareth, which was a Prophet, mighty in deed and word before God and all the people, and how the high Priests and our rulers deliuered him to be condemned to death & haue crucified him: But we trusted that it had been he which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine women also of our company made vs astonied, which came earely vnto the sepulchre, and found not his body, and came, saying, that they had seene a vision of Angels, which sayd that he was aliue. And certaine of them which were with vs, went to the Sepulchre, & found it euen so as the women had said, but him they saw not. And he said vnto them. O fooles, & slow of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things and to enter in to his glory? And he began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, and he made as though he would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towards night and the day is farre passed. And he went in to tary

with

with them. And it came to passe, as he sate at meate with them, he tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, & they knew him: and he vanished out of their sight. And they said betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and opened to vs the Scriptures? and they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that were with them, saying, The Lord is risen in deed, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

¶ Tuesday in Easter weeke.

The Collect.

ALmighty Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that we may alway serue thee in purenesse of liuing and truth, through Jesus Christ our Lord.

The Epistle.

Actes. 13. 26.

YE men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this word of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knew him not, nor yet the voyces of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled al that was written of him, they tooke him downe from the tree, and put him in a Sepulchre. But God raised him

him againe from death the third day, & he was seene many daies of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And we declare vnto you, how that the promise which was made vnto the Fathers, God hath fulfilled vnto their children, euen vnto vs, in that hee raysed vp Iesus againe, euen as it is written in the second Psalme, Thou art my Sonne, this day haue I begotten thee. As concerning that he raysed him vp from death, now no more to returne to corruption, he sayd on this wise, The holy promises made to Dauid, will I giue faithfully vnto you. Wherefore he sayth also in another place, Thou shalt not suffer thine Holy one to see corruptiō. For Dauid (after that hee had in his time fulfilled the will of God) fell on sleepe, and was layd vnto his fathers, & saw corruption. But he whom God raysed againe, saw no corruption. Be it knowen vnto you therefore (ye men and brethren,) that through this man is preached vnto you forgiuenesse of sinnes, and that by him all that beleeue are iustified from all things, from which ye could not be iustified by the Law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish ye: for I doe a worke in your dayes, which ye shall not beleeue, though a man declare it vnto you.

The Gospel.

IEsus stood in the mids of his Disciples, and said vnto them, Peace be vnto you: it is I, feare not. But they were abashed and afraid, and supposed that they had seene a Spirit. And he sayd vnto them, Why are ye troubled, and why doe thoughts arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle me, and see: for a Luke 24. 36.

spirit hath no flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his hands and his feet. And while they yet beleeued not for ioy, and wondered, he said vnto them, Haue ye here any meat? and they offered him a piece of a broyled Fish, and of an hony combe. And he tooke it, and did eate before them. And he sayd vnto them, These are the words which I spake vnto you, while I was yet with you, that all must be fulfilled which were written of me in the Law of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the Scriptures, and sayd vnto them, Thus it is written, and thus it behooued Christ to suffer, & to rise againe from death the third day, and that repentance and remission of sinnes should be preached in his Name among all Nations, and must begin at Hierusalem. And ye are witnesses of these things.

¶ The first Sunday after Easter.

The Collect.

ALmighty God, &c. As at the Communion on Easter day.

The Epistle.

1. Ioh. 5. 4. ALl that is borne of God, ouercommeth the world. And this is the victory that ouercōmeth the world, euen our faith. Who is he that ouercommeth ỹ world, but he that beleeueth that Iesus is the Sonne of God? This Iesus Christ is he that came by water and blood: not by water only, but by water and blood. And it is the Spirit that beareth witnesse, because the Spirit is truth. For there are three which beare record in heauen, The Father, the Word and the holy Ghost: and these three are one. And there are

are three which beare record in earth, The Spirit, and Water, and Blood, and these three are one. If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which he testified of his Sonne. He that beleeueth on the Sonne of God, hath the witnesse in himselfe. He that beleeueth not God, hath made him a liar, because he beleeueth not the record, that God gaue of his Son. And this is the record, How that God hath giuen vnto vs eternall life, and this life is in his Sonne. He that hath the Sonne, hath life, and he that hath not the Sonne of God, hath not life.

The Gospel.

THe same day at night, which was the first day of the Sabbaths, when the doores were shut (where the disciples were assembled together, for feare of the Iewes) came Iesus, and stood in the middes, and said vnto them, Peace be vnto you. And when he had so sayd, he shewed vnto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then sayd Iesus to them againe, Peace be vnto you. As my Father sent me, euen so send I you also. And when he had sayd these words, he breathed on them, and sayd vnto them. Receiue ye the holy Ghost. Whosoeuers sinnes ye remit, they are remitted vnto them, and whosoeuers sinnes yee reteine, they are reteined. Iohn 20. 19.

¶ The second Sunday after Easter.

The Collect.

ALmighty God, which hast giuen thine onely Sonne to bee vnto vs both a Sacrifice for sinne, and also an ensample of godly life, giue vs the grace that wee may alwayes most thankefully receiue that

his inestimable benefit, and also dayly endeuour our selues to follow the blessed steps of his most holy life.

The Epistle.

1. Pet. 2. 19.

THis is thankworthy, if a man for conscience toward God endure griefe, & suffer wrong vndeserued. For what praise is it, if when ye be buffeted for your faults ye take it patiētly? But and if when ye do well, ye suffer wrong, and take it patiently, then is there thanke with God: for hereunto verely were ye called. For Christ also suffered for vs, leauing vs an example, that ye should follow his steps, which did no sinne, neither was there guile found in his mouth. Which when hee was reuiled, reuiled not againe, when he suffred, he threatned not, but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sinne, should liue vnto righteousnesse, by whose stripes ye were healed. For ye were as sheepe going astray, but are now turned vnto the Shepheard and Bishop of your soules.

The Gospel.

Iohn 10. 11.

CHrist said, I am the good Shepheard. A good shepherd giueth his life for the sheepe. An hired seruant, & he which is not the shepherd, (neither the sheep are his owne) seeth the woolfe coming, and leaueth the sheep, and fleeeth, and the wolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because he is an hired seruant, and careth not for the sheepe. I am the good Shepheard, and know my sheepe and am knowen of mine. As my Father knoweth me, euen so know I also my Father. And I giue my life for the sheepe. And other sheepe I haue, which are not of this fould:

them

them also must I bring, & they shall heare my voice, and there shall be one folde, and one shepheard.

¶ The third Sunday after Easter.

The Collect.

ALmighty God, which shewest to all men that be in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnes: grant vnto all them that be admitted into the fellowship of Christes Religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ.

The Epistle.

DEarely beloued, I beseech you as strangers and pilgrims, abstaine from fleshly lusts, which fight against the soule, and see that ye haue honest conuersation among the Gentiles, that whereas they backbite you as euill doers, they may see your good works, and praise God in the day of visitation. Submit your selues therfore euery man for the Lords sake whither it be vnto the king, as vnto the cheife head, either vnto rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laud of them that doe well. For so is the will of God, that with well doing ye may stop the mouthes of foolish and ignorant men, as free, and not as hauing the liberty for a cloake of maliciousnesse, but euen as the seruants of God. Honour all men: loue brotherly fellowship: feare God: honour the king. 1.Pet.2. 11.

The Gospel.

IEsus said to his disciples, After a while ye shall not see me, and againe after a while ye shall see me, for I goe to the Father. Then sayde some of his Disciples betweene themselues, Iohn.16. 16.

What is this that hee sayeth vnto vs. After a while ye shall not see me, and againe, after a while ye shall see mee, and that I goe to the Father? They sayde therefore, What is this that he sayth, After a while? We cannot tell what he saith. Iesus perceiued that they would aske him, and saide vnto them, Yee enquire of this betweene your selues, because I saide, After a while ye shall not see me, and againe, After a while ye shall see me. Verily, verily I say vnto you, Yee shall weepe and lament, but contrariwise the world shall reioyce: Ye shall sorrow, but your sorrow shalbe turned to ioy. A woman when she trauelleth, hath sorrow, because her houre is come: but assoone as she is deliuered of the childe, shee remembreth no more the anguish, for ioy that a man is borne into the world. And ye now therefore haue sorrow: but I will see you againe, and your heartes shall reioyce, and your ioy shall no man take from you.

¶ The fourth Sunday after Easter.

The Collect.

ALmighty God, which doest make the mindes of all faithfull men to be of one will, grant vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true ioyes are to be found, through Christ our Lord.

The Epistle.

Iam. 1. 17 EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenes, neither shadow of change. Of his owne will begat he vs with the word of trueth, that wee should be the first fruites of his

his creatures. Wherefore, deare brethren, let euery man be swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluity of maliciousnesse, and receiue with meekenesse the word that is grafted in you, which is able to saue your soules.

The Gospel.

IEsus said vnto his disciples, Now goe I my way to him that sent me, and none of you asketh me whither I goe: but because I haue said such things vnto you, your hearts are ful of sorrow. Neuertheless, I tel you the truth, it is expedient for you, that I go away. For if I goe not away, that comforter will not come vnto you: but if I depart, I will send him vnto you. And when he is come, he wil rebuke the world of sinne, & of righteousnes, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnesse, because I go to my Father, & ye shall see me no more. Of iudgement, because the prince of this world is iudged already. I haue yet many things to say vnto you, but ye cannot beare them away now. Howbeit, when he is come (which is the spirit of truth) he will lead you into all trueth. He shal not speake of himselfe, but whatsoeuer he shal heare, that shall he speake, & he will shew you things to come. He shall glorifie me: for he shall receiue of mine, and shall shew vnto you. All things that the Father hath, are mine: therefore said I vnto you, That he shall take of mine, and shew vnto you. Ioh. 16.5.

¶ The fift Sunday after Easter.

The Collect.

LOrd, from whom all good things do come, grant vs thy humble seruants, that by thy holy inspira-

tion we may thinke those things that be good, and by thy mercifull guiding may perfo̱rme the same, thro̱ugh our Lo̱rd Iesus Chri̱st.

The Epistle.

Iam 1.22. SEe that ye be doers of the wo̱rd, and not hearers onely, deceiuing your owne selues. Fo̱r if any man heare the wo̱rd, & declareth not the same by his wo̱rkes, he is like vnto a man beholding his bodily face in a glasse: fo̱r assoone as he hath looked on himselfe, he goeth his way, and fo̱rgetteth immediately what his fashion was. But who so looketh in the perfect law of liberty, and continueth therein, (if he be not a fo̱rgetfull hearer, but a doer of the wo̱rke) the same shall bee happy in his deed. If any man among you seeme to bee deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father is this, To visite the fatherlesse & widowes in their aduersity, and to keepe himselfe vnspotted of the wo̱rld.

The Gospel.

Ioh. 16. 23. VErily, verily I say vnto you, whatsoeuer ye aske the Father in my Name, hee will giue it you. Hitherto haue ye asked nothing in my Name. Aske, and ye shall receiue, that your ioy may be full. These things haue I spoken vnto you by pro̱uerbs. The time will come, when I shall no mo̱re speake vnto you by pro̱uerbs, but I shall shew you plainely from my Father. At that day shall ye aske in my Name, and I say not vnto you, that I will speake vnto my Father fo̱r you: fo̱r the Father himselfe loueth you, because ye haue loued mee, and haue beleeued that I came out from God. I went out from the father, and

came

came into the world. Againe I leaue the world, and go to the Father. His diſciples ſayd vnto him, Loe, now thou talkeſt plainely, and ſpeakeſt no prouerbe. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſke thee any queſtion, therefore beleeue we that thou cameſt from God. Jeſus anſwered them, Now ye doe beleeue: behold, the houre draweth nigh, and is already come, that ye ſhalbe ſcattered euery man to his owne, & ſhall leaue me alone: and yet am I not alone, for the Father is with me. Theſe words haue I ſpoken vnto you, that in mee ye might haue peace, for in the world ſhall ye haue tribulation: But bee of good cheare, I haue ouercome the world.

¶ The Aſcenſion day.

The Collect.

GRaunt we beſeech thee Almighty God, that like as we do beleeue thy onely begotten Sonne our Lord to haue aſcended into the heauens: ſo we may alſo in heart and mind thither aſcend, and with him continually dwell.

The Epiſtle.

IN the former treatiſe (deare Theophilus) wee haue ſpoken of all that Jeſus began to doe and teach, vntill the day in which hee was taken vp, after that hee through the holy Ghoſt had giuen commandements vnto the Apoſtles, whom he had choſen, to whom alſo he ſhewed himſelfe aliue after his paſſion (and that by many tokens) appearing vnto them fourty dayes, and ſpeaking of the kingdome of God, and gathered them together, and commanded them that they ſhould not depart from Hieruſalem, but to waite for the promiſe of the Father, whereof (ſaith Acts 1.1.

(saith he) ye haue heard of me. For Iohn truly baptized with water, but ye shalbe baptized with the holy Ghost, after these few daies. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdome to Israel? And he said vnto them, It is not for you to know the times or the seasons, which the Father hath put in his owne power. But ye shall receiue power after the holy Ghost is come vpon you: and ye shall be witnesses vnto me, not onely in Hierusalem, but also in all Iury, and in Samaria, and euen vnto the worlds end. And when he had spoken these things, while they beheld, he was taken vp on high, and a cloud receiued him vp out of their sight: And while they looked stedfastly vp toward heauen as he went, behold, two men stood by them in white apparell, which also said. Ye men of Galile, why stand ye gazing vp into heauen? This same Iesus which is taken vp from you into heauen, shall so come, euen as ye haue seene him goe into heauen.

The Gospel.

Mark. 16. 4. IEsus appeared vnto the eleuen, as they sate at meat, and cast in their teeth their vnbeliefe and hardnesse of heart, because they beleeued not them which had seene that he was risen againe from the dead. And he said vnto them, Goe ye into all the world, and preach the Gospel to all creatures: He that beleeueth & is baptized shalbe saued: But he that beleeueth not, shall be damned. And these tokens shall follow them that beleeue. In my name they shal cast out deuils, they shall speake with new tongues, they shall driue away Serpents, and if they drinke any deadly thing, it shall not hurt them: they shal lay their hands on the sicke, and they shall recouer. So when

when the Lord had ſpoken vnto them, he was receiued into heauen, and is on the right hand of God, And they went foorth and preached euery where, the Lord working with them, and confirming the word with miracles following.

¶ Sunday after Aſcenſion day.

The Collect.

O God, the King of glory, which haſt exalted thine onely Sonne Jeſus Chriſt, with great triumph vnto thy kingdome in heauen: we beſeech thee leaue vs not comfortleſſe, but ſend to vs thine holy Ghoſt to comfort vs, and exalt vs vnto the ſame place whither our Sauiour Chriſt is gone before, who liueth and reigneth, &c.

The Epiſtle.

THe ende of all things is at hand. Be ye therefore ſober, and watch vnto praier: But aboue al things haue feruent loue among your ſelues: for loue ſhall couer the multitude of ſinnes. Be ye harberous one to another without grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters of the manifolde graces of god. If any man ſpeake, let him talke as the wordes of God. If any man miniſter, let him do it, as of the abilty which God miniſtereth to him, that God in al things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for euer & euer. Amen. 1. Pet 4. 7.

The Goſpel.

WHen the comforter is come, whom I will ſend vnto you frō the Father (euen the Spirit of truth, which proceedeth of the Father) he ſhal teſtifie of me, & ye ſhal beare witnes alſo, becauſe ye haue Ioh. 15. 26.

beene

beene with me from the beginning. These thinges haue I said vnto you, because ye should not be offended. They shall excommunicate you, yea, the time shall come, that whosoeuer killeth you, will thinke that he doth God seruice. And such things will they doe vnto you, because they haue not knowen the Father, neither yet me. But these things haue I tolde you, that when the time is come, ye may remember then that I tolde you.

Whitsunday.

The Collect.

GOD, which as vpon this day hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit: Graunt vs by the same Spirit to haue a right iudgement in al things, and euermore to reioyce in his holy comfort, through the merits of Christ Jesus our Sauiour, who liueth and reigneth with thee, in the vnitie of the same Spirit, one God, world without end. Amen.

The Epistle.

Acts 2.1. WHen the fiftie dayes were come to an end, they were all with one accord together in one place, and suddenly there came a sound from heauen, as it had beene the comming of a mighty wind, and it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had bene fire, and it sate vpon each one of them, and they were all filled with the holy Ghost, & began to speake with other tongues, euen as the same Spirit gaue them vtterance. Then were dwelling at Hierusalem Jewes, deuoute men, out of euery nation of them that are vnder heauen. When this was noised about, the multitude came together and were astonied, because that euery man heard them speake with his owne

owne language. They wondred all, and marueiled, saying among themselues, Behold, are not all these which speake, of Galilee? And how heare wee euery man his owne tongue, wherein we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Jury and of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphilia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, Jewes and Proselites, Creets and Arabians, we haue heard them speake in our owne tongues the great workes of God.

The Gospel.

IEsus said vnto his disciples, If yee loue mee keepe my Commandements, and I wil pray the Father, and he shall giue you another comforter, that hee may abide with you for euer, euen the Spirit of Trueth whom the world cannot receiue, because the world seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shal be in you. I will not leaue you comfortlesse, but wil come to you. Yet a little while, and the world seeth me no more, but ye see me: For I liue, and ye shall liue. That day shall yee know that I am in my Father, and you in me, and I in you. Hee that hath my Commaundements and keepeth them, the same is hee that loueth me. And he that loueth me, shall be loued of my Father, and I will loue him, & will shew mine owne selfe vnto him. Judas saith vnto him, (not Judas Iscariot) Lord, what is done that thou wilt shew thy selfe vnto vs, and not vnto the world? Jesus answered, and said vnto him, If a man loue me, he wil keepe my sayings, and my Father will loue him, and wee will come vnto him, and dwell with him. He that loueth mee not, keepeth not my sayings. And the word which

Iohn 14. 15.

which ye heare is not mine, but the Fathers which ſent me. Theſe things haue I ſpoken vnto you, being yet preſent with you: but the Comforter, which is the holy Ghoſt, whom my Father will ſend in my Name, he ſhal teach you all things, & bring al things to your remembrance, whatſoeuer I haue ſayd vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Ye haue heard how I ſaid vnto you, I goe & come againe vnto you. If ye loued me, ye would verily reioice, becauſe I ſaid I goe vnto the Father: for the Father is greater then I. And now haue I ſhewed you before it come, that when it is come to paſſe, ye might beleeue. Hereafter will I not talke many words vnto you: for the prince of this world commeth, and hath nought in me, but that the world may know that I loue the father. And as the Father gaue me commandement, euen ſo do I.

¶ Munday in Whitſun weeke.

The Collect.

GOd, which as vpon this day haſt taught the hearts, &c. As vpon Whitſunday.

The Epiſtle.

Acts 10. 34. THen Peter opened his mouth, and ſaid, Of a truth I perceiue, that there is no reſpect of perſons with God: but in all people, he that feareth him, & worketh righteouſnes, is accepted with him. Ye know the preaching that God ſent vnto the children of Iſrael preaching peace by Ieſus Chriſt, which is Lord ouer all things. Which preaching was publiſhed throughout all Iury (and beganne in Galilee, after the Baptiſme which Iohn preached) how God anoynted Ieſus of Nazareth with the holy Ghoſt,

and

and with power. Which Jesus went about doing good, and healing all that were oppressed of the deuil: for God was with him. And we are witnesses of all things, which he did in the land of the Jewes, and at Hierusalem: whom they slew and hanged on a tree: him God raysed vp the third day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he arose from death. And he commanded vs to preach vnto the people, and to testifie that it is hee which was ordeined of God to be the Judge of quicke and dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him, shal receiue remission of sinnes. While Peter yet spake these words, the holy Ghost fell on all them which heard the preaching. And they of the Circumcision, which beleeued, were astonied as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost. For they heard them speake with tongues, & magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost aswell as we? And he commanded them to bee baptized in the Name of the Lord. Then prayed they him to tary a few dayes.

The Gospel.

SO God loued the world, that he gaue his only begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. For God sent not his Sonne into the world to condemne the world, but that the world through him might bee saued. Hee that beleeueth on him, is not condemned. But hee that beleeueth not, is condemned already, because hee hath not beleeued in the Name of the onelie begot- Ioh. 3.16.

begotten Sonne of God. And this is the condemnation, that light is come into the world, and men loued darkenesse more then light, because their deeds were euill. For euery one that euill doth, hateth the light, neither commeth to the light, lest his deeds should be reproued. But he that doth the truth, commeth to the light, that his deeds may be knowen, how that they are wrought in God.

¶ Tuesday in Whitsun weeke.

The Collect.

God which as, &c. ¶ As vpon Whitsunday.

The Epistle.

Act. 8. 14. WHen the Apostles which were at Hierusalem heard say that Samaria had receiued the word of God, they sent vnto them Peter and Iohn: which when they were come downe, prayed for them that they might receiue the holy Ghost. For as yet he was come on none of them, but they were baptized onely in the Name of Christ Iesu. Then layd they their hands on them, and they receiued the holy Ghost.

The Gospel.

Iohn 10. 1 VErily, verily I say vnto you, he that entreth not in by the doore into the sheepefold, but climeth vp some other way, the same is a thiefe and a murtherer. But hee that entreth in by the doore, is the Shepheard of the sheepe: to him the porter openeth, and the sheepe heare his voice, & he calleth his owne sheepe by name, and leadeth them out. And when he hath sent forth his own sheepe, he goeth before them, and the sheepe follow him, for they know his voice. A stranger will they not follow, but will flee from him: for they know not the voyce of strangers. This pro-

uerbe

uerbe spake Jesus vnto them, but they vnderstood not what things they were which he spake vnto thē. Then sayd Jesus vnto them againe, Verily, verily I say vnto you, I am the dooze of the sheepe. All, euen as many as came befoze me, are theeues and murderers, but the sheepe did not heare them. I am the dooze, by me if any enter in, he shall be safe, and shall goe in and out, and finde pasture. A theefe commeth not but foz to steale, kill, and destroy, I am come that they might haue life, & that they might haue it moze abundantly.

¶ Trinitie Sunday.

The Collect.

ALmighty and euerlasting God, which hast giuen vnto vs thy seruants grace, by the confession of a true faith, to acknowledge the glozy of the eternall Trinity, and in the power of the diuine Maiesty, to wozship the Unity: We beseech thee, that through the stedfastnesse of this faith, we may euermoze be defended from all aduersitie, which liuest and reignest one God, wozld without end. Amen.

The Epistle.

AFter this I looked, and behold, a dooze was open in heauen, and the first voice which I heard, was as it were of a Trumpet talking with me, which said, Come vp hither, and I will shew thee things which must be fulfilled hereafter. And immediatly I was in the Spirit, and behold, a seate was set in heauen, and one sate on the seate. And he that sate, was to looke vpon like vnto a Jasper stone, and a Sardine stone. And there was a rainebow about the seate, in sight like vnto an Emerald. And about the seate were foure and twenty seates, and vpon the seates foure and twenty Elders sitting, clothed Apoc. 4. 1

in white raiment, and had on their heads crownes of gold. And out of the seat proceeded lightnings and thundring, and voyces. And there were seuen lampes of fire burning before the seate, which are the seuen Spirits of God, and before the seat there was a Sea of glasse like vnto Chrystall, and in the middes of the seat, and round about the seat, were foure beasts full of eyes before and behind. And the first beast was like a Lion, and the second beast like a Calfe, and the third beast had a face like a man, and the fourth beast was like a flying Eagle. And the foure beasts had each of them sixe wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come. And when those beasts gaue glory, and honour, and thanks, to him that sate on the seate (which liueth for euer and euer) the foure and twenty Elders fell downe before him that sate on the throne, and worshipped him that liueth for euer, and cast their crownes before the throne, saying, Thou art worthy, O Lord our God, to receiue glory, & honor, and power, for thou hast created all things, and for thy wils sake they are and were created.

The Gospel.

Iohn 3.1. THere was a man of the Pharises, named Nicodemus, a ruler of the Iewes, The same came to Iesus by night, and said vnto him. Rabbi, we know that thou art a teacher come from God. For no man could do such miracles as thou doest, except God were with him. Iesus answered and said vnto him, Verily, verily I say vnto thee, Except a man be borne from aboue, he cannot see the kingdome of God. Nicodemus sayd vnto him, How

can

can a man be borne when he is old? Can he enter into his mothers wombe, and be borne againe? Iesus answered, Verily, verily I say vnto thee, Except a man be borne of water and of the spirit, he cannot enter into the kindome of God. That which is borne of the flesh, is flesh: and that which is borne of the spirit, is spirit. Maruaile not thou that I sayd vnto thee, Ye must be borne from aboue. The wind bloweth where it lusteth, and thou hearest the sound thereof, but thou canst not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the spirit. Nicodemus answered, & said vnto him, How can these things be? Iesus answered, and sayd vnto him, Art thou a Master in Israel, and knowest not these things? Verily, verily I say vnto thee, we speake that we know, and testifie that we haue seene, and ye receiue not our witnesse. If I haue told you earthly things, and ye beleeue not, how shall ye beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but he that came downe from heauen, euen the Sonne of man which is in heauen. And as Moses lift vp the Serpent in the wildernesse, euen so must the Sonne of man be lift vp, that whosoeuer beleeueth in him, perish not, but haue life euerlasting.

¶ The first Sunday after Trinitie.

The Collect.

GOD the strength of all them that trust in thee, mercifully accept our prayers: and because the weakenesse of our mortall nature can doe no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy commandements wee may please thee both in will and deede, through Iesus Christ our Lord.

The Epistle.

1.Ioh.4.7 DEarely beloued, let vs loue one another for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vs ward, because that God sent his onely begotten Sonne into the world, that we might liue through him. Herein is loue, not that we loued God, But that hee loued vs, and sent his Sonne to bee the agreement for our sinnes. Dearely beloued, if God so loued vs, we ought also one to loue another. No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know wee that we dwell in him, and hee in vs, because hee hath giuen vs of his Spirit: and we haue seene, and doe testifie, that the Father sent the Sonne to bee the Sauiour of the world. Whosoeuer confesseth that Iesus is the Son of God, in him dwelleth God, and he in God. And we haue knowen and beleeued the loue that God hath to vs. God, is loue, and he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we should trust in the day of Iudgement: for as he is, euen so are we in this world. There is no feare in loue, but perfect loue casteth out feare: for feare hath painefulnesse. He that feareth, is not perfect in loue. We loue him, for he loued vs first. If any man say, I loue God, and yet hate his brother, he is a liar. For how can hee that loueth not his brother whom hee hath seene, loue God whom hee hath not seene? and this Commandement haue we of him, that he which loueth God, should loue his brother also.

The

The Gospel.



Here was a certaine rich man, which was clothed in purple and fine white, and fared deliciously euery day. And there was a certain begger named Lazarus, which lay at his gate ful of sores desiring to bee refreshed with the crumbes which fell from the rich mans board, and no man gaue vnto him: the dogges came also and licked his sores. And it fortuned that the begger died, and was caried by the Angels into Abrahams bosome. The rich man also died & was buried. And being in hell in torments, he lift vp his eies, and saw Abraham afarre off, and Lazarus in his bosome, and he cried, and said, Father Abraham, haue mercy on me, and send Lazarus, that he may dippe the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrariwise, Lazarus receiued paine: but now hee is comforted, and thou art punished. Beyond all this, betweene vs and you there is a great space set, so that they which would goe from hence to you cannot, neither may come from thence to vs. Then hee sayd, I pray thee therefore father, send him to my fathers house (for I haue fiue brethren) for to warne them lest they come also into the place of torment. Abraham sayd vnto him, They haue Moses and the Prophets, let them heare them. And he sayd, Nay father Abraham, but if one come vnto them from the dead, they will repent. He said vnto him, If they heare not Moses and the Prophets, neither will they beleeue though on arise from death againe. Luke 16. 19.

The ij. Sunday after Trinitie.

The Collect.

LOrd, make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer fayleſt to helpe and gouerne them, whom thou doeſt bring vp in thy ſtedfaſt loue. Grant this, &c.

The Epiſtle.

1. Iohn 3. 13. MAruayle not, my brethren, though the world hate you. We know that we are tranſlated from death vnto life, becauſe we loue the brethren. He that loueth not his brother, abideth in death. Whoſoeuer hateth his brother, is a manſlayer. And yee know that no manſlayer hath eternall life abiding in him. Heereby perceiue we loue, becauſe he gaue his life for vs, and we ought to giue our liues for the brethren. But who ſo hath this worlds good, and ſeeth his brother haue need, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue: but in deed and in verity. Hereby we know that we are of the verity, and can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue we truſt to Godward, and whatſoeuer we aſke, we receiue of him, becauſe we keepe his Commandements, and do thoſe things which are pleſant in his ſight. And this is his Commandemēt, that we beleeue on the Name of his Sonne Jeſus Chriſt, and loue one another, as he gaue commandement. And he that keepeth his Commandements, dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the Spirit which he hath giuen vs.

The

The iij. Sunday after Trinitie.

The Gospel.

A Certaine man ordeined a great supper, and bade many, and sent his seruant at supper time to say to them that were bidden, Come, for all things are now ready. And they all at once beganne to make excuse. The first sayd vnto him, I haue bought a farme, and I must needs goe and see it, I pray thee haue me excused. And another sayd, I haue bought fiue yoke of oxen, and I go to proue them, I pray thee haue me excused. And another sayd, I haue married a wife, and therefore I cannot come. And the seruant returned, and brought his master word againe thereof. Then was the goodman of the house displeased, and sayd to his seruant, Goe out quickely into the streets and quarters of the City, and bring in hither the poore and feeble, and the halt and blind. And the seruant sayd, Lord, it is done as thou hast commanded, and yet there is roome. And the Lord sayd vnto his seruant, Goe out into the high wayes and hedges and compell them to come in, that my house may bee filled. For I say vnto you, that none of these men which were bidden, shall taste of my supper. Luke 14. 16.

¶ The iij. Sunday after Trinitie.

The Collect.

LOrd, we beseech thee mercifully to heare vs, and vnto whom thou hast giuen an hearty desire to pray, grant that by thy mighty aide we may be defended, through Iesus Christ our Lord.

The Epistle.

Submit your selues euery man one to another, knit your selues together in lowlinesse of minde: For God resisteth the proud, and giueth grace to the humble. 1. Pet. 5. 5

Submit your selues therfore vnder the mighty hand of God, that he may exalt you when the time is come. Cast all your care vpon him, for he careth for you. Be sober and watch: for your aduersary the deuill, as a roaring Lion, walketh about, seeking whom he may deuoure: whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glorie by Christ Iesus, shall his owne selfe (after that yee haue suffered a little affliction) make you perfect, settle, strengthen and stablish you. To him be glory and dominion for euer and euer. Amen.

The Gospel.

Luke 15. 1.

THen resorted vnto him all the Publicanes and sinners for to heare him. And the Pharisees & Scribes murmured, saying, He receiueth sinners, & eateth with them. But he put forth this parable vnto them, saying, What man among you, hauing an hundred sheepe, (if he lose on of them) doeth not leaue ninety and nine in the wildernesse, & goeth after that which is lost, vntill he finde it? And when he hath found it, hee layeth it on his shoulders with ioy: and assoone as he commeth home, he calleth together his louers and neighbors, saying vnto them, Reioyce with me, for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shall be in heauen ouer one sinner that repenteth, more then ouer ninety and nine iust persons, which need no repentance. Either what woman, hauing ten groats, (if shee lose one) doth not light a candle, and sweepe the house, and seeke diligently till shee finde it? And when shee hath found it, shee calleth her louers and her neighbours together, saying, Reioyce with mee,

for

for I haue found the groat which I lost. Likewise I say vnto you, shall there bee ioy in the presence of the Angels of God, ouer one sinner that repenteth.

¶ The fourth Sunday after Trinitie.

The Collect.

GOd the protectour of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply vpon vs thy mercy, that thou being our ruler and guide, wee may so passe through things temporall, that we finally lose not the things eternall; Grant this, heauenly Father, for Iesus Christs sake our Lord.

The Epistle.

I Suppose that the afflictions of this life, are not worthy of the glory which shalbe shewed vpon vs. For the feruent desire of the creature abideth, looking when the sonnes of God shall appeare, because the creature is subdued to vanity against the wil thereof, but for his wil which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For we know that euery creature groneth with vs also, and trauayleth in paine, euen vnto this time: not onely it, but wee also which haue the first fruits of the Spirit, mourne in our selues also, and wait for the adoption of the children of God, euen the deliuerance of our bodies. Rom. 8. 18.

The Gospel.

BEe yee mercifull, as your Father also is mercifull. Iudge not, and ye shall not be iudged. Condemne not, and yee shall not be condemned. Forgiue, and ye shall be forgiuen. Giue, and it shall bee giuen vnto you, good measure, and Luke 6. 36.

prest

preſſed downe, and ſhaken together, and running ouer, ſhall men giue into your boſomes. For with the ſame meaſure that yee mete withall, ſhall other men mete to you againe. And hee put foorth a ſimilitude vnto them, Can the blind leade the blinde? Doe they not both fall into the ditch? The diſciple is not aboue his maſter. Euery man ſhall be perfect, euen as his maſter is. Why ſeeſt thou a mote in thy brothers eye, but conſidereſt not the beame that is in thine owne eye. Either how canſt thou ſay to thy brother, Brother let mee pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine owne eye? First, thou hypocrite, caſt out the beame out of thine owne eye, then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

¶ The v. Sunday after Trinitie.

The Collect.

GRant, Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy gouernance, that thy Congregation may ioyfully ſerue thee in all godly quietneſſe, through Jeſus Chriſt our Lord.

The Epiſtle.

1. Pet. 3. 8. BE you all of one mind, and of one heart, loue as brethren, be pitifull, be curteous, meeke, not rendring euill for euill, or rebuke for rebuke: but contrarywiſe bleſſe, knowing that ye are thereunto called, euen that yee ſhould bee heires of the bleſſing. For he that doth long after life, and loueth to ſee good dayes, let him refraine his tongue from euill, and his lips that they ſpeake no guile. Let him eſchew euill and doe good, let him ſeeke peace, and enſue it. For the eyes of the Lord are ouer the righteous, and his eares

are

are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euill. Moreouer, who is he that will harme you, if ye follow that which is good? Yea happy are ye if any trouble happē vnto you for righteousnesse sake. Be not ye afrayd for any terrour of them, neither be ye troubled: but sanctifie the Lord God in your hearts.

The Gospel.

IT came to passe, that when the people Luke. 5. 1.
prealled vpon him to heare the word of God, he stood by the lake of Genezareth, and saw two shippes stand by the lakes side, but the Fishermen were gone out of them, and were washing their nets. And he entred into one of the shippes (which pertained to Simon) and prayed him that he would thrust out a little from the land. And he sate downe, and taught the people out of the ship. When he had left speaking, he sayd vnto Simon, Lanch out into the deepe, and let slip your nets to make a draught. And Simon answered and sayd vnto him, Master, we haue laboured all night, and haue taken nothing, Neuertheless, at thy commandement, I will loose forth the net. And when they had so done, they inclosed a great multitude of fishes. But their net brake, and they beckened to their fellowes, which were in the other ship, that they should come and helpe them. And they came and filled both ships, that they sunke againe. When Simon Peter saw this, he fell downe at Jesus knees, saying, Lord, goe from me, for I am a sinfull man. For he was astonyed, and all that were with him, at the draught of fishes which they had taken: And so was also James and John the sonnes of Zebedee, which were partners with Simon. And Jesus sayd vnto Simon, Feare not, from henceforth thou shalt catch men.

men. And they brought the ships to land, and forsooke all, and followed him.

¶ The vj. Sunday after Trinitie.

The Collect.

GOd which hast prepared to them that loue thee, such good things as passe mans vnderstanding: powre into our hearts such loue toward thee, that we louing thee in all things, may obtaine thy promises, which exceed all that we can desire, through Iesus Christ our Lord.

The Epistle.

Rom. 6. 3. KNow ye not, that all wee which are baptized in Iesus Christ, are baptized to dy with him? we are buried then with him by baptisme for to die, that like wise as Christ was rayled from death by the glory of ỹ Father, euen so we also should walke in a new life. For if we be grafted in death like vnto him, euen so shall we be partakers of the holy resurrection: knowing this, that our old man is crucified with him also, that the body of sinne might vtterly be destroyed, that henceforth we should not be seruants vnto sinne. For he that is dead, is iustified from sinne. Wherefore, if we be dead with Christ, we beleeue that we shall liue also with him: Knowing that Christ being rayled from death, dieth no more, death hath no more power ouer him. For as touching that he died, he died concerning sinne once: and as touching that he liueth, he liueth vnto God. Like wise consider ye also, that ye are dead as touching sinne, but are aliue vnto God, through Iesus Christ our Lord.

The Gospel.

Mat. 5. 20. IEsus sayd vnto his disciples. Except your righteousnesse exceede the righteousnesse of the Scribes and Pharisees, ye cannot enter into

into the kingdome of heauen. Yee haue heard that it was sayd vnto them of old time, Thou shalt not kill: whosoeuer killeth shall bee in danger of Iudgement. But I say vnto you, that whosoeuer is angry with his brother vnaduisedly, shall bee in danger of iudgement. And whosoeuer saith vnto his brother, Racha, shalbe in danger of a Councell. But whosoeuer saith, Thou foole, shalbe in danger of hell fire. Therefore, if thou offerest thy gift at the altar, & there remembrest that thy brother hath ought against thee, leaue there thine offring before the altar, and go thy way first and be reconciled to thy brother, and then come & offer thy gift. Agree with thine aduersary quickly whiles thou art in the way with him, lest at any time the aduersary deliuer thee to the Iudge, and the Iudge deliuer thee to the minister, and then thou be cast into prison. Verily I say vnto thee, thou shalt not come out thence, till thou hast payd the vttermost farthing.

¶ The vij. Sunday after Trinitie.

The Collect.

LOrd of all power & might, which art the authour and giuer of all good things, graffe in our hearts the loue of thy Name, increase in vs true religion, nourish vs with all goodnesse, and of thy great mercy keepe vs in the same through Iesus Christ our Lord.

The Epistle.

I Speake grossly, because of the infirmity of your flesh. As yee haue giuen your members seruants to vncleannesse, and to iniquity (from one iniquity to another) euen so now giue ouer your members seruants vnto righteousnesse, that ye may bee sanctified. For when ye were seruants of sinne, ye were loyd of righteousnesse. What fruit had yee then in those things Rom. 6. 19.

whereof

whereof ye are now ashamed? For the end of those things is death. But now are ye deliuered from sinne, and made the seruants of God, and haue your fruit to be sanctified, and the end euerlasting life. For the reward of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lord.

The Gospel.

Marke 8. 1.  N those dayes when there was a very great company, and had nothing to eat, Iesus called his disciples vnto him, & sayd vnto them, I haue compassion on the people, because they haue bene now with me three dayes, and haue nothing to eat, and if I send them away fasting to their owne houses, they shall faint by the way: for diuers of them came from farre. And his disciples answered him, Where should a man haue bread here in the wildernesse, to satisfie these? And he asked them, How many loaues haue ye? They sayd, Seuen. And he commanded the people to sit downe on the ground. And he tooke the seuen loaues, and when he had giuen thanks, he brake, and gaue to his disciples to set before them: and they did set them before the people. And they had a few small fishes: and when he had blessed, he commanded them also to be set before them. And they did eat, and were sufficed. And they tooke vp of the broken meat that was left, seuen baskets full. And they that did eat, were about foure thousand. And he sent them away.

¶ The viij. Sunday after Trinitie.

The Collect.

GOd whose prouidēce is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which be profitable for vs, through Iesus Christ our Lord.

The

The viij. Sunday after Trinitie.

The Epistle.

BRethren we are debters, not to the flesh, to liue after the flesh: for if ye liue after the flesh, ye shall die. But if ye, through ỹ spirit, doe mortifie the deeds of the body, ye shall liue. For as many as are led by the spirit of God, they are the sonnes of God. For ye haue not receiued the spirit of bondage to feare any more: but yee haue receiued the spirit of adoption, whereby we cry, Abba, Father. The same Spirit certifieth our spirit, that we are the sonnes of God. If we be sonnes, then are we also heires, the heires (I meane) of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified together with him. Rom. 8. 12.

The Gospel.

BEware of false Prophets, which come to you in sheeps clothing, but inwardly they are rauening wolues: ye shall know them by their fruits. Doe men gather grapes of thornes? or figs of thistles? Euen so euery good tree bringeth forth good fruits: but a corrupt tree bringeth forth euill fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. Wherefore by their fruits ye shall know them. Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but hee that doth the will of my Father, which is in heauen. Matth. 7. 15.

¶ The ix. Sunday after Trinitie.

The Collect.

GRant to vs, Lord, wee beseech thee, the spirit to thinke and doe alwayes such things as be rightfull, that we which cannot be without thee, may by thee

thee be able to liue according to thy will, through Iesus Christ our Lord.

The Epistle.

1. Cor 10. 1. BRethren, I would not that ye should be ignorant, how that our fathers were al vnder the cloud, and all passed thorow the sea, & were all baptized vnder Moses in the cloud, & in the sea, & did all eat of one spirituall meat, and did all drinke of one spirituall drinke: and they dranke of the spiritual rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernesse. These are ensamples to vs, that wee should not lust after euill things, as they lusted, and that we should not be worshippers of images, as were some of them, according as it is written: The people sate downe to eat & drink and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twenty thousand. Neither let vs tempt Christ, as some of them tempted and were destroyed of serpents. Neither murmur ye, as some of them murmured, and were destroied of the destroyer. All these things happened vnto them for ensamples: but are written to put vs in remembrance, whom the ends of the world are come vpon. Wherefore let him that thinketh he standeth, take heed, lest he fall. There hath none other temptation taken you but such as followeth the nature of man. But God is faithfull, which shall not suffer you to be tempted aboue your strength, but shall in the midst of temptation make a way, that ye may be able to beare it.

The Gospel

Luke 16. 1. IEsus sayd vnto his disciples. There was a certaine rich man which had a Steward, & the same was accused vnto him that hee had wasted

wasted his goods. And he called him, and sayd vnto him, How is it that I heare this of thee? Giue accompts of thy Stewardship, for thou mayest be no longer Steward. The Steward said within himselfe, What shall I do? for my maister taketh away from me the Stewardship. I cannot dig, and to beg I am ashamed, I wote what to do, that when I am put out of the Stewardship, they may receiue me into their houses. So when he had called all his masters debters together, he sayd vnto the first, How much owest thou vnto my master? And he said, An hundred tunnes of oyle. And he said vnto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, How much owest thou? And he said, An hundred quarters of wheate. He said vnto him, Take thy bill, and write fourescore. And the Lord commended the vniust Steward, because he had done wisely. For the children of this world are in their Nation wiser then the children of light. And I say vnto you, Make you friendes of the vnrighteous Mammon, that when ye shall haue need, they may receiue you into euerlasting habitations.

¶ The x. Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lord, bee open to the prayers of thy humble seruants: and that they may obteine their petitions, make them to aske such things as shall please thee, through Jesus Christ our Lord.

The Epistle.

ONcerning spirituall things, brethren, I would not haue you ignorant. Yee know that ye were Gentiles, and went your wayes vnto dumbe images, euen as ye were led. Wherfore I declare vnto you, I. Cor. 12, 1.

you, that no man speaking by the Spirit of God defieth Iesus. Also no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is giuen to euery man to edifie withal. For to one is giuen through the Spirit the vtterance of wisdome, to another is giuen the vtterance of knowledge by the same Spirit, to another is giuē faith by the same Spirit, to another the gift of healing by the same Spirit, to another power to doe miracles, to another to prophesie, to another iudgement to discerne Spirits, to another diuers tongues, to another the interpretation of tongues: and these all worketh the selfe same Spirit, diuiding to euery man a seueral gift, euen as he will.

The Gospel.

Luk 19. 41. AND when he was come neere to Hierusalem, he beheld the Citie, and wept on it, saying, If thou hadst knowen those things which belong vnto thy peace, euen in this thy day, thou wouldest take heed: but now are they hid from thine eyes. For the daies shall come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee round, and keepe thee in on euery side, and make thee euen with the ground, and thy children which are in thee: and they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out them that sold therein, and them that bought saying vnto them, It is written, My house is the house of prayer, but ye haue made it a denne of theeues. And he taught daily in the Temple.

The

The xj. Sunday after Trinitie.

The Collect.

GOd, which declarest thy Almighty power most chiefly in shewing mercy and pity: giue vnto vs abundantly thy grace, that we running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Epistle.

BRethren, as pertaining to the Gospel, which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which ye are also saued: I doe you to wit after what maner I preached vnto you, if ye keepe it except ye haue beleeued in vaine. For first of all I deliuered vnto you that which I receiued, how that Christ died for our sins, agreeing to the Scriptures: and that he was buried, and that he rose againe the third day, according to the Scriptures, and that he was seene of Cephas, then of the twelue: after that, he was seene of more then fiue hundred brethren at once, of which many remaine vnto this day, and many are fallen asleep. After that appeared he to Iames then to all the Apostles, and last of all he was seene of me, as one that was borne out of due time: for I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God, I am that I am: & his grace which is in me, was not in vaine. But I laboured more aboundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I, or they, so we preached, and so ye haue beleeued. 1.Cor.15. 1.

The Gospel.

CHrist told this parable vnto certaine which trusted in themselues, that they were perfect, and despised other. Two men went vp into Luk.18.9

the Temple to pray, the one a Pharisee, and the other a publicane. The Pharisee stood and prayed thus with himselfe: God I thanke thee, that I am not as other men are, Extortioners, vniust, adulterers, or as this publicane. I fast twice in the weeke, I giue tith of all that I possesse. And the Publicane standing a farre off, would not lift vp his eies to heauen, but smote his brest, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house, iustified more then the other. For euery man that exalteth himselfe, shall be brought low: and hee that humbleth himselfe, shall be exalted.

¶ The xij. Sunday after Trinitie.

The Collect.

ALmighty & euerlasting God which art alwayes more ready to heare, then wee to pray, and art wont to giue more then either wee desire or deserue: powre downe vpon vs the abundance of thy mercy, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

1. Cor. 3. 4

SUch trust haue wee through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if we be able vnto any thing, the same commeth of god which hath made vs able to minister the new Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giueth life. If the ministratiō of death, through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moses for the glory of his countenance (which glory is done away:) why shal not

not the miniſtration of the Spirit be much more glorious? For if the miniſtration of condemnation bee glorious, much more doth the miniſtration of righteouſneſſe exceed in glorie.

The Goſpel.



IEſus departed from the coaſtes of Tyre and Sidon, and came vnto the Sea of Galilee, thorow the mids of the coaſts of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his ſpeech: and they prayed him to put his hand vpon him. And when he had taken him aſide from the people, he put his fingers into his eares and did ſpit, and touched his tongue, and looked vp to heauen, and ſighed, and ſaid vnto him, Ephata, that is to ſay, Be opened. And ſtraight way his eares were opened and the ſtring of his tongue was looſed, and he ſpake plaine. And he commanded them that they ſhould tell no man. But the more he forbad them, ſo much the more a great deale they publiſhed, ſaying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to ſpeake. Marke 7. 31.

¶ The xiij. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of whoſe onely gift it commeth that thy faithfull people do vnto thee true and laudable ſeruice: grant we beſeech thee, that we may ſo runne to thy heauenly promiſes, that wee faile not finally to attaine the ſame, through Jeſus Chriſt our Lord.

The Epiſtle.

TO Abraham and his ſeed were the promiſes made. He ſaith not, In his ſeeds, as many: but, In thy ſeed, as of one, which is Chriſt. Gal. 3. 16.

This I say, that the Law, which began afterward beyond foure hundred & thirty yeeres, doth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the Law, it cōmeth not now of Promise: but God gaue it to Abraham by promise. Wherfore then serueth the Law? the Law was added because of transgression (till the seede come, to whom the Promise was made) and it was ordeined by Angels in the hand of a Mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the Law then against the promise of God? God forbid. For if there had bene a Law giuen which could haue giuen life, then no doubt righteousnesse should haue come by the Law. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Jesus Christ should be giuen to them that beleeue.

The Gospel.

Luke 10. 23.

HAppie are the eies which see the things that ye see. For I tell you, that many Prophets and Kings haue desired to see those things which ye see, and haue not seene them, and to heare those things which yee heare, and haue not heard them. And behold, a certaine Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherite eternall life. He sayd vnto him, What is written in the Law? How readest thou? And he answered and sayd, Loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And he sayd vnto him, Thou hast answered right: this doe, and thou shalt liue. But hee, willing to iustifie himselfe, sayd vnto Jesus, And who is my neighbour? Jesus answered and sayd, A certaine man descended from

from Hierusalem to Jericho, and fel among theeues, which robbed him of his rayment, and wounded him and departed, leauing him halfe dead. And it chanced that there came down a certaine Priest that same way, and when he saw him, he passed by. And likewise a Leuite (when he went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane, as he iournyed, came vnto him, and when hee saw him, he had compassion on him, and went to him and bound vp his wounds, and powred in oyle and wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morrow, when hee departed, he tooke out two pence, and gaue them to the hoste, and sayd vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompence thee. Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues? And he sayd vnto him, He that shewed mercy on him. Then sayd Jesus to him, Goe and doe thou like wise.

¶ The xiiij. Sunday after Trinitie.

The Collect.

ALmighty and euerlasting God, giue vnto vs the increase of faith, hope, and charity: and that wee may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Jesus Christ our Lord.

The Epistle.

I Say, Walke in the Spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, & the spirit contrary to the flesh. These are contrary one to another, so that ye cannot doe whatsoeuer ye would. But and if ye be led of the Spirit, then are ye not vnder the Law. The deeds of Gal. 5. 16.

the flesh are manifest, which are these: adultery, fornication, vncleannesse, wantonnesse, worshipping of Images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murther, drunkennes, gluttony, and such like, of the which I tel you before, as I haue told you in times past, that they which commit such things, shall not bee inheritors of the kingdome of God. Contrarily, the fruit of the Spirit is loue, ioy, peace, long suffering, gentelnesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no Law. They truly that are Christs, haue crucified the flesh with the affections and lusts.

The Gospel.

Luke 17. 11. AND it chanced as Jesus went to Hierusalem, that he passed thorow Samaria and Galilee. And as hee entred into a certaine towne, there met him ten men that were Lepers, which stood a farre off, and put foorth their voyces, and said, Jesus master, haue mercy on vs. When he saw them, he sayd vnto them, Goe, shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed. And one of them, when he saw that he was cleansed, turned backe againe, and with a lowd voice praysed God, and fell downe on his face at his feete, and gaue him thanks. And the same was a Samaritane. And Jesus answered, and said, Are there not ten cleansed? But where are those nine? There are not found that returned againe to giue God praise, saue onely this stranger. And he sayd vnto him, Arise goe thy way, thy faith hath made thee whole.

¶ The xv. Sunday after Trinitie.

The Collect.

KEepe wee beseech thee, O Lord thy Church with thy perpetuall mercy: and because the frailty of man

man without thee cannot but fall, keepe vs euer by thy helpe, and lead vs to all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle.

YE see how large a letter I haue written vnto you with mine owne hand. As many as desire with outward appearance to please carnally, the same constraine you to be Circumcised, onely lest they should suffer persecution for the crosse of Christ. For they themselues which are Circumcised, keepe not the Law, but desire to haue you Circumcised, that they might reioyce in your flesh. God forbid that I should reioyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto mee, and I vnto the world. For in Christ Iesu, neither Circumcision auayleth any thing at all, nor vncircumcision, but a new creature. And as many as walk according vnto this rule, peace be on them, and mercy, and vpon Israel, that pertaineth to God. From henceforth let no man put mee to businesse: For I beare in my body the markes of the Lord Iesu. Brethren, the grace of our Lord Iesus Christ bee with your spirit. Amen. Gal. 6. 11.

The Gospel.

NO man can serue two masters: For either hee shall hate the one and loue the other, or else leane to the one and despise the other. Yee cannot serue God and Mammon. Therefore I say vnto you, Bee not carefull for your life, what yee shall eate or drinke, nor yet for your body, what rayment yee shall put on. Is not the life more worth then meat? and the body more of value then rayment? Behold the fowles of the ayre, for they sow not, neither doe they reape, Matth. 6. 24.

reape, nor carry into the barnes, and your heauenly Father feedeth them. Are yee not much better then they? Which of you by taking carefull thought can adde one cubite vnto his stature? And why care yee for rayment? Consider the Lilies of the field how they grow, they labour not, neither doe they spinne: and yet I say vnto you, that euen Salomon in all his royalty, was not clothed like one of these. Wherefore if God so clothe the grasse of the field, (which though it stand to day, is to morrow cast into the fornace) shall he not much more doe the same for you. O ye of little faith! Therefore take no thought, saying, What shall we eate, or what shall we drinke, or wherewith shall we be clothed? (After all these things doe the Gentiles seeke:) For your heauenly Father knoweth that ye haue need of all these things. But rather seeke ye first the kingdome of God, & the righteousnesse thereof, and all these things shall bee ministred vnto you. Care not then for the morrow, for to morrow day shal care for it selfe. Sufficient vnto the day is the trauell thereof.

¶ The xvj Sunday after Trinitie.

The Collect.

LOrd we beseech thee, let thy continual pity cleanse and defend thy Congregation: and because it cannot continue in safety without thy succour, preserue it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle.

Ephes. 3. 13.

I Desire that you faint not because of my tribulatiõs that I suffer for yourtakes, which is your prayse. For this cause I bow my knees vnto the Father of our Lord Iesus Christ, which is Father of all,

all, that is called father in heauen and earth, that hee would grant you according to the riches of his glory, that ye may be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in loue, might bee able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent loue of the knowlege of Christ, that yee might be filled with all fulnesse, which commeth of God. Vnto him that is able to doe exceeding abundantly aboue all that wee aske or thinke, according to the power that worketh in vs, bee prayse in the Congregation, by Christ Iesus, throughout all generations from time to time, Amen.

The Gospel.

AND it fortuned that Iesus went into a City called Naim, and many of his disciples went with him, & much people. When hee came nigh to the gate of the City, behold, there was a dead man caried out, which was the onely sonne of his mother, and she was a widow, and much people of the City was with her. And when the Lord saw her, he had compassion on her, and said vnto her, Weepe not. And he came nigh, and touched the coffin: and they that bare him, stood still. And he sayd, Yong man, I say vnto thee, Arise. And he that was dead, sat vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumour of him went forth thorowout all Iury, & thorowout all the regions which lie round about. Luke 7. 11.

¶ The

The xvij. Sunday after Trinitie.

The Collect.

LOrd wee pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to bee giuen to all good workes, through Iesus Christ our Lord.

The Epistle.

Eph 4. 1. I (which am a prisoner of the Lords) exhort you, that ye walke worthy of the vocation, wherewith ye are called, with all lowlinesse and meekenesse, with humblenesse of minde, forbearing one another through loue, and be diligent to keepe the vnity of the Spirit, through the bond of peace, beeing one body and one spirit, euen as ye are called in one hope of your calling. Let there bee but one Lord, one faith, one Baptisme, one God and Father of all, which is aboue all, and through all, and in you all.

The Gospel.

Luke 14. 1. IT chanced that Iesus went into the house of one of the chiefe Pharises, to eate bread on the Sabbath day, & they watched him. And behold, there was a certaine man before him which had the dropsie. And Iesus answered, and spake vnto the Lawiers and Pharisees, saying, Is it lawfull to heale on the Sabbath day? and they held their peace. And hee tooke him, and healed him, and let him goe, and answered them, saying, Which of you shall haue an asse, or an oxe, fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answere him againe to these things. He put foorth also a similitude to the ghests, when hee marked how they preased to bee in the highest roomes, and sayd vnto them, When thou art bidden to a wedding of any man, sit

no

not downe in the highest roome, lest a more honourable man then thou be bidden of him, and he that bade him and thee, come and say vnto thee, Giue this man roome: and thou begin with shame to take the lowest roome. But rather when thou art bidden, go and sit in the lowest roome, that when he that bade thee commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe shall be brought low, and he that humbleth himselfe shall be exalted.

¶ The xviij. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, grant thy people grace to auoid the infections of the deuill, and with pure heart and mind to follow thee the only God, through Iesus Christ our Lord.

The Epistle.

I Thanke my God alwaies on your behalfe for the grace of God which is giuen you by Iesus Christ, that in all things ye are made rich by him, in all vtterance, & in all knowledge, by the which things the testimony of Iesus Christ was confirmed in you, so that ye are behind in no gift, waiting for the appearing of our Lord Iesus Christ, which shall also strengthen you to the end, that ye may be blamelesse in the day of the comming of our Lord Iesus Christ. 1. Cor. 1. 4

The Gospel.

WHen the Pharises had heard that Iesus had put the Sadduces to silence, they came together, and one of them (which was a Doctour of the Law) asked him a question, tempting him, Matt. 22. 34.

and

and saying, Master, which is the greatest Commandement in the Law? Jesus said vnto him, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest Commandement. And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. In these two Commandements hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What thinke ye of Christ? Whose sonne is he? They said vnto him, The sonne of Dauid. He said vnto them, how then doeth Dauid in spirit call him Lord, saying, The Lord said vnto my Lord, Sit thou on my right hand, till I make thine enemies thy footestoole? If Dauid then call him Lord, how is he then his sonne? And no man was able to answere him any thing, neither durst any man from that day forth aske him any moe questions.

¶ The xix. Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee, we are not able to please thee: grant that the working of thy mercy may in all things direct and rule our hearts, through Jesus Christ our Lord.

The Epistle.

Ephes. 4. 17. THis I say and testifie through the Lord, that ye henceforth walke not, as other Gentiles walke, in vanity of their minde, while they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindnesse of their hearts: which being past repentance, haue giuen themselues ouer vnto wantonnesse, to worke all manner of vn-

clean

cleanneſſe, euen with greedineſſe. But ye haue not ſo learned Chriſt: If ſo be that ye haue heard him, and haue bene taught in him, as the truth is in Jeſu (as concerning the conuerſation in times paſt) to lay from you the old man, which is corrupt according to the deceiueable luſts: to be renued alſo in the Spirit of your mind, & to put on that New man, which after God is ſhapen in righteouſneſſe and true holineſſe. Wherefore put away lying, and ſpeake euery man trueth vnto his neighbour, forasmuch as we are members one of another. Be angry, but ſinne not, Let not the Sunne goe downe vpon your wrath, neither giue place to the backbiter. Let him that ſtole ſteale no more, but let him rather labour with his hands the thing which is good, that he may giue vnto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace vnto the hearers. And grieue not the holy Spirit of God, by whom ye are ſealed vnto the day of Redemption. Let all bitternеſſe, and fierceneſſe, and wrath and roaring, and curſed ſpeaking be put away from you, with all maliciouſneſſe. Be ye courteous one to another, merciful, forgiuing one another, euen as God for Chriſts ſake hath forgiuen you.

The Goſpel.

IEſus entered into a ſhip, and paſſed ouer and came into his owne Citie. And behold, they brought to him a man ſicke of the palſey, lying in a bed. And when Jeſus ſaw the faith of them, he ſaid to the ſicke of the palſie, Sonne be of good cheare, thy ſinnes be forgiuen thee. And beholde, certaine of the Scribes ſaide within themſelues, This man blaſphemeth. And when Jeſus ſaw their thoughts, Luke. 9. 1.

he

he sayd, Wherefore thinke ye euill in your hearts: Whether is it easier to say, Thy sinnes be forgiuen thee, or to say, Arise, and walke? But that ye may know that the Son of man hath power to forgiue sinnes in earth: Then saith he to the sicke of the palsie, Arise, take vp thy bed, and go vnto thy house. And he arose, and departed to his house. But the people that saw it, marueiled, and glorified God, which had giuen such power vnto men.

¶ The xx. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of thy bountifull goodnes keepe vs from all things that may hurt vs: that we being ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Ephe. 5. 15. TAke heede therefore how ye walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the daies are euill. Wherefore be ye not vnwise, but vnderstand what the will of the Lord is, and be not drunken with wine, wherein is excesse: but be filled with the Spirit, speaking vnto your selues in Psalmes and Hymnes, and spirituall songs, singing and making melody vnto the Lord in your hearts, giuing thanks alwaies for all things vnto God the Father, in the Name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

The Gospel.

Mat. 22. 1 IEsus saide, The kingdome of heauen is like vnto a man that was a King, which made a marriage for his sonne, and sent forth his ser-

seruants to call them that were bidden to the Wedding: and they would not come. Againe he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are ready: come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his marchandize, & the remnant tooke his seruants, and intreated them shamefully, and slew them. But when the King heard thereof, he was wroth, and sent forth his men of warre, and destroyed those murtherers, and burnt vp their citie. Then sayd he to his seruants, The marriage indeed is prepared, but they which were bidden, were not worthy. Goe ye therefore out into the high waies, and as many as ye finde bid them to the marriage. And the seruants went forth into the high wayes, and gathered together all, as many as they could finde, both good and bad: and the wedding was furnished with ghestes. Then the king came in to see the ghests, and when he espied there a man which had not on a wedding garment, he said vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And he was euen speechlesse. Then sayd the King to the ministers, Take and binde him hand and foote, and cast him into vtter darknesse, there shall be weeping and gnashing of teeth. For many be called but few are chosen.

¶ The xxj. Sunday after Trinitie.

The Collect.

GRant wee beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be cleansed from all their sins, and serue thee with a quiet minde, through Jesus Christ our Lord.

The xxj. Sunday after Trinitie.

The Epistle.

Eph.6.10 MY brethren, be strong through the Lord, and through the power of his might. Put on the armour of God, that ye may stand against al the assaults of the deuil. For we wrestle not against flesh and blood, but against rule, against power, against worldly rulers, euen gouernours of the darkenesse of this world, against spirituall craftinesse in heauenly things. Wherefore take vnto you the whole armour of God, that ye may be able to resist in the euill day, and stand perfect in all things. Stand therefore, and your loyns gird with the truth, hauing on the breastplate of righteousnesse, and hauing shoes on your feete, that ye may be prepared for the Gospel of peace. Aboue all, take to you the shield of faith, wherewith ye may quench all the fiery dartes of the wicked, and take the helmet of Saluation, and the sword of the Spirit, which is the word of God. And pray alwaies with all maner prayer and supplication in the Spirit, and watch thereunto with all instance and supplication, for all Saints, and for me, that vtterance may be giuen vnto mee, that I may open my mouth freely, to vtter the secrets of the Gospel (whereof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The Gospel.

Ioh.4.46. THere was a certain ruler, whose sonne was sicke at Capernaum. Assoone as the same heard that Iesus was come out of Iury into Galilee, he went vnto him, and besought him that he would come downe and heale his sonne: for he was euen at the point of death. Then said Iesus vnto him, Except ye see signes and wonders ye wil not beleeue.

The

The Ruler said vnto him, Sir, come downe, or euer that my sonne die. Jesus saith vnto him, Goe thy way, thy sonne liueth. The man beleeued the word that Jesus had spoken vnto him, and he went his way. And as he was going downe, the seruants met him, and told him saying, Thy sonne liueth. Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday at the seuenth houre the feuer left him. So the father knew that it was the same houre in the which Jesus said vnto him, Thy sonne liueth. And he beleeued, and all his houshold. This is againe the second miracle that Jesus did, when he was come out of Jury into Galilee.

¶ The xxij. Sunday after Trinitie.

The Collect.

LOrd, we beseech thee to keepe thy houshold the Church in continuall godlines, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes to the glory of thy Name, through Jesus Christ our Lord.

The Epistle.

I Thanke my God with all remembrance of you alwaies in all my prayers for you, and pray with gladnesse, because ye are come into the fellowship of the Gospel, from the first day vntill now: and am surely certified of this, that he which hath begunne a good worke in you, shall perfourme it vntill the day of Jesus Christ, as it becommeth me that I should iudge of you all, because I haue you in my heart, forasmuch as ye are all companions of grace with mee, euen in my bondes, and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all from Phil. 1.5.

the very heart root in Jesus Christ. And this I pray, that your loue may increase yet more and more in knowledge and in all vnderstanding, that ye may accept the things that are most excellent, that yee may be pure, and such as offend no man, vntill the day of Christ, being filled with the fruit of righteousnesse, which commeth by Jesus Christ, vnto the glory and praise of God.

The Gospel

Matt. 18. 21. PEter said vnto Jesus, Lord, how oft shall I forgiue my brother, if he sinne against mee? till seuen times? Jesus saith vnto him, I say not vnto thee, Vntill seuen times: but seuentie times seuen times. Therefore is the kingdome of heauen likened vnto a certaine man that was a king, which would take accompts of his seruants. And when he had begunne to reckon, one was brought vnto him, which ought him ten thousand talents: But for as much as he was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The seruant fell downe and besought him, saying, Sir, haue patience with me, and I wil pay thee all. Then had the Lord pitie on that seruant, and loosed him, and forgaue him the debt. So the same seruant went out, and found one of his fellowes which ought him an hundred pence: and he laid hands on him, and tooke him by the throate, saying, Pay that thou owest. And his fellow fell downe, and besought him, saying, Haue patience with mee, and I will pay thee all. And he would not, but he went and cast him into prison, till hee should pay the debt. So when his fellowes sawe what was done, they were very sory and came and tolde vnto their Lorde all that had happened

happened. Then his Lord called him, and said vnto him, O thou vngracious seruant, I forgaue thee all that debt, when thou desiredst me: shouldest not thou also haue had compassion on thy fellow, euen as I had pittie on thee? and his Lord was wroth, and deliuered him to the Jaylers, till he should pay all that was due vnto him. So likewise shall my heauenly Father doe also vnto you, if ye from your hearts forgiue not euery one his brother their trespasses.

¶ The xxiij. Sunday after Trinitie.

The Collect.

GOD our refuge and strength, which art the author of all godlinesse, be ready to heare the deuout prayers of thy Church: and grant that those things which we aske faithfully, we may obtaine effectually, through Jesus Christ our Lord.

The Epistle.

BRethren be ye followers together of me, and looke on them which walke euen so as ye haue vs for an ensample. For many walke, of whom I haue told you often, and now tel you weeping, that they are the enemies of the Crosse of Christ, whose end is damnation, whose belly is their god, and glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence we looke for the Sauiour, euen the Lord Jesus Christ, which shall change our vile body, that he may make it like vnto his glorious body, according to the working, whereby he is able also to subdue all things vnto himselfe. Phil. 3. 17

The Gospel.

THen the Pharises went out and tooke counsell howe they might tangle him in his words. And they sent out vnto him their disciples Matt 22. 15.

ciples with Herods seruants, saying, Master, wee know that thou art true, & teachest the way of God truely, neither carest thou for any man: for thou regardest not the outward appearance of men. Tell vs therefore, how thinkest thou? is it lawfull that tribute be giuen vnto Cesar, or not? But Iesus perceiuing their wickednesse, sayd, Why tempt ye me, ye hypocrites? Shew mee the tribute money. And they tooke him a penny. And he said vnto them, Whose is this image and superscription? They said vnto him, Cesars. Then said he vnto them, Giue therefore vnto Cesar, the things which are Cesars, and vnto God those things which are Gods. When they heard these words, they marueiled, and left him, and went their way.

¶ The xxiiij. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, assoile thy people from their offences, that through thy bountifull goodnesse wee may bee deliuered from the bondes of all those sinnes, which by our frailty wee haue committed. Grant this, &c.

The Epistle.

Col. 1, 3. WEe giue thankes to God the Father of our Lord Iesus Christ alwayes for you in our prayers. For we haue heard of your faith in Christ Iesu, and of the loue which ye beare to all Saints, for the hopes sake which is laid vp in store for you in heauen. Of which hope ye heard before by the true word of the Gospel, which is come vnto you, euen as it is into al the world, and is fruitfull, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the trueth, as ye learned of Epaphra our deare fellow seruant,

which

Hen

which is for you a faithfull minister of Christ, which also declared vnto vs your loue which ye haue in the Spirit. For this cause we also, euen since the day we heard of it, haue not ceased to pray for you, & to desire that ye might be fulfilled with the knowledge of his wil in all wisdom & spirituall vnderstanding, that ye might walk worthy of the Lord, that in all things ye may please, being fruitful in al good workes, & increasing in the knowledge of God, strengthned with all might, through his glorious power, vnto al pacience and long suffering, with ioyfulnesse, giuing thankes vnto the Father, which hath made vs meet to be partakers of the inheritance of the Saints in light.

The Gospel.

WHile Jesus spake vnto the people, behold, there came a certaine Ruler, and worshipped him, saying, My daughter is euen now deceased, but come and lay thine hand vpon her, and she shall liue. Mat. 9.18 And Jesus arose, and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his vesture. For shee said within her self, If I may touch but euen his vesture onely, I shall be safe. But Jesus turned him about, and when hee saw her, he sayd, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the rulers house, & sawe the minstrils and people making a noise, he said vnto them, Get you hence, for the maide is not dead, but sleepeth. And they laughed him to scorne. But when the people were put forth, he went in, & tooke her by the hand, and said, Damosel arise. And the damosell arose. And this noise was abroad in all that land.

The xxv. Sunday after Trinitie.

The Collect.

STirre vp, we beseech thee, O Lord, the wils of thy faithfull people, that they plenteously bringing forth the fruit of good workes, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

The Epistle.

Jere. 23. 5 BEhold, the time commeth, saith the Lord, that I wil raise vp the righteous branch of Dauid, which King shall beare rule, and he shall prosper with wisedom, and shall set vp equitie and righteousnesse againe in earth. In his time shall Juda be saued, and Israel shall dwell without feare. And this is the Name, that they shall call him, euen the Lord our Righteousnesse. And therefore behold, the time commeth, saith the Lord, that it shall be no more said, The Lord liueth, which brought the children of Israel out of the land of Egypt: but the Lord liueth, which brought forth and led the seed of the house of Israel out of the North land, and from all Countries where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.

Iohn 6. 5. WHen Jesus lift vp his eyes, and sawe a great company come vnto him, he saith vnto Philip, Whence shall wee buy bread, that these may eate. This hee said to proue him, for he himselfe knew what he would doe. Philip answered him, Two hundreth peniworth of bread are not sufficient for them that euery man may take a little. One of his disciples, Andrew Simon Peters brother, said vnto him, There is a ladde here, which hath fiue barley loaues, and two fishes, but what are they among so many?

many? And Jesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe in number about fiue thousand. And Jesus tooke the bread, and when he had giuen thankes, he gaue it to his disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten ynough, he sayeth vnto his disciples, Gather vp the broken meat which remaineth that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meat of the fiue barly loaues, which broken meate remained vnto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth the same Prophet that should come into the world.

¶ If there be any moe Sundayes before Aduent Sunday, to supply the same, shall be taken the seruice of some of those Sundayes that were omitted between the Epiphanie and Septuagesima.

¶ S. Andrewes day.

The Collect.

ALmighty God which didst giue such grace vnto thy holy Apostle S. Andrew, that he readily obeied the calling of thy Sonne Jesus Christ, & followed him without delay: Grant vnto vs al, that we being called by thy holy word, may forthwith giue ouer our selues obediently to follow thy holy Commandements, through the same Jesus Christ our Lord.

The Epistle.

IF thou acknowledge with thy mouth, that Jesus is the Lord, and beleeue in thy heart, that God raised him vp from death, thou shalt be safe. For to beleeue with the heart, iustifieth, and to knowledge with the mouth, maketh a man safe. Rom 10. 9.

safe. For the Scripture saith, Whosoeuer beleeueth on him, shall not be confounded. There is no difference betweene the Iew and the Gentile: for one is Lord of all, which is rich vnto al that call vpon him. For whosoeuer doth call vpon the Name of the Lord, shalbe safe. How then shal they call on him, on whom they haue not beleeued? How shall they beleeue on him, of whom they haue not heard? How shall they heare without a preacher? And how shal they preach without they be sent? as it is written, How beautifull are the feet of them which bring tidings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospel. For Esay saieth, Lord who hath beleeued our sayings? So then faith commeth by hearing, and hearing commeth by the word of God. But I aske, Haue they not heard? No doubt their sound went out into all lands, and their words into the ends of the world. But I demand whether Israel did know or no? First Moses saith, I will prouoke you to enuie by them that are no people, by a foolish nation I will anger you. Esay after that is bolde, and saith, I am found of them that sought me not, I am manifest vnto them that asked not after me. But against Israel he saith, All day long haue I stretched forth my hands vnto a people that beleeueth not, but speaketh against me.

The Gospel.

Matth. 4. 18.

AS Iesus walked by the sea of Galilee, he saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers) and he saith vnto them, Follow me, and I will make you to become fishers of men. And they straight way left their nets, and followed

followed him. And when he was gone forth from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets: and he called them. And they immediately left the ship and their father, and followed him.

¶ S. Thomas the Apostle.

The Collect.

ALmighty & euerliuing God, which for the more confirmation of the Faith, diddest suffer thy holy Apostle Thomas to be doubtfull in thy Sonnes resurrection: grant vs so perfectly and without all doubt to beleeue in thy sonne Jesus Christ, that our faith in thy sight neuer be reproued. Heare vs, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, &c.

The Epistle.

NOw are yee not strangers, nor forreiners, but citizens with the saints, and of the houshold of God, and are built vpon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the head corner stone: in whom what building soeuer is coupled together, it groweth vnto an holy Temple of the Lord, in whom ye also are built together, to be an habitatiō of God through ỹ holy Ghost. Ephe. 2. 19.

The Gospel.

THomas one of the twelue, which is called Didymus, was not with thē when Jesus came. The other disciples therefore sayd vnto him, Wee haue seene the Lord. But he said vnto them, Except I see in his hands the print of the nayles, and put my finger into the print of the nayles, and thrust my hand into his side, I wil not beleeue. And after eight dayes, Iohn 20. 24.

daies again his disciples were within, and Thomas with them. Then came Iesus when the doores were shut, & stood in the midst, and said, Peace be vnto you. And after that, he said to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithles, but beleeuing. Thomas answered and said vnto him, My Lord & my God. Iesus said vnto him, Thomas, because thou hast seene me, thou hast beleeued. Blessed are they that haue not seene, and yet haue beleeued. And many other signes truely did Iesus in the presence of his disciples, which are not written in this booke. These are written, that ye might beleeue, that Iesus Christ is the Sonne of God, and that in beleeuing ye might haue life through his Name.

¶ The Conuersion of S. Paul.

The Collect.

GOd which hast taught all the world, through the preaching of thy blessed Apostle S. Paul, grant, we beseech thee, that we which haue his wonderfull conuersion in remembrance, may follow and fulfill thy holy doctrine that hee taught, through Iesus Christ our Lord.

The Epistle.

Acts 9.1. AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went vnto the high Priest, and desired of him letters to cary to Damasco to the Synagogues, that if he found any of this way, (were they men or women) he might bring them bound to Hierusalem. And when he iourneyed, it fortuned that as hee was come nigh to Damasco, suddenly there shined round about him a light from heauen, and hee fell to the earth,

earth, and heard a voyce, saying vnto him, Saul, Saul why persecutest thou me? and he sayd, What art thou Lord: And the Lord sayd, I am Jesus, whom thou persecutest. It is hard for thee to kicke against the pricke. And hee both trembling and astonied said, Lord, what wilt thou haue me to doe? And the Lord said vnto him, Arise and goe into the citie, and it shalbe told thee what thou must doe. The men that iourneyed with him stood amazed, hearing a voyce, but seeing no man, And Saul arose from the earth, and when he opened his eyes, hee saw no man: but they led him by the hand, and brought him into Damasco. And hee was three dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias: and to him sayd the Lord in a vision, Ananias. And he sayd, Behold, I am heare Lord. And the Lord said vnto him, Arise, and goe into the street which is called Straight, and seeke in the house of Judas after one called Saul of Tharsus. For behold he prayeth, and hath seene in a vision a man named Ananias comming in vnto him, and putting his handes on him, that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Hierusalem. And here he hath authoritie of the high Priests, to bind all that call on thy Name. The Lord said vnto him, Goe thy way, for he is a chosen vessell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel. For I will shew him how great things hee must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his hands on him, and sayd, Brother Saul, The Lord that appeared vnto thee in the way as thou camest, hath sent mee, that

thou

thou mightest receiue thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had bin scales, and he receiued sight, and arose, and was baptized and receiued meate and was comforted. Then was Saul certaine daies with the disciples which were at Damasco. And straight way he preached Christ in the Synagogues, how that he was the Sonne of God. But all that heard him were amazed, and said, Is not this he that spoyled them which called on this name in Hierusalem, and came hither for that intent, that he might bring them bound vnto the high Priests? But Saul increased the more in strength, and confounded the Iewes which dwelt at Damasco, affirming that this was very Christ.

The Gospel.

Matth. 19.27.

PEter answered, and said vnto Iesus, Behold, we haue forsaken all, and followed thee, what shall we haue therefore? Iesus said vnto them, Verily I say vnto you, that when the Son of man shall sit in the seate of his Maiesty, ye that haue followed me in the regeneration shall sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receiue an hundred fold, and shall inherite euerlasting life. But many that are first shall be last, and the last shall be first.

¶ The Purification of S. Mary the Virgin.

The Collect.

ALmighty and euerlasting God, we humbly beseech thy Maiesty, that as thy onely begotten sonne was this day presented in the Temple in substance

ſtance of our fleſh: ſo grant that we may be preſented vnto thee with pure and cleare mindes, by Jeſus Chriſt our Lord.

The Epiſtle.

The ſame that is appointed for the Sunday.

The Goſpel.

WHen the time of their purification (after the Law of Moſes) was come, they brought him to Hieruſalem, to preſent him to the Lord (as it is written in the Law of the Lord: Euery man childe that firſt openeth the matrix, ſhal be called holy to the Lord) & to offer (as it is ſaid in the Law of the Lord) a payre of turtle doues, or two yong pigeons. And behold, there was a man in Hieruſalē, whoſe name was Simeon, and the ſame man was iuſt and godly, and looked for the conſolation of Iſrael, and the holy Ghoſt was in him. And an anſwere had he receiued of the holy Ghoſt, that he ſhould not ſee death, except he firſt ſaw the Lord Chriſt. And he came by inſpiration into the Temple. Luk. 2. 22.

¶ Saint Matthias day.

The Collect.

ALmighty God, which in the place of the traytour Judas, diddeſt chuſe thy faithfull ſeruant Matthias to be of the number of the twelue Apoſtles: grant that thy Church being alway preſerued from falſe Apoſtles, may be ordered and guided by faithfull and true Paſtors, through Jeſus Chriſt our Lord.

The Epiſtle.

IN thoſe daies Peter ſtood vp in the middes of the Diſciples, and ſaid, (the number of names that were together, were about an hundred and twenty) Ye men and brethren Act. 1. 15.

this

this Scripture must needs haue bin fulfilled, which the holy Ghost through the mouth of Dauid, spake before of Iudas, which was guide to them that tooke Iesus. For he was numbred with vs, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquitie, and when he was hanged, burst asunder in the middes, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, insomuch that the same field is called in their mother tongue, Acheldama, that is to say, The bloody fielde. For it is written in the booke of Psalmes. His habitation be voyd, and no man be dwelling therein, and his Bishopricke let another take. Wherefore, of these men which haue companied with vs (all the time that the Lord Iesus had his conuersation among vs beginning at the baptisme of Iohn, vnto that same day that he was taken vp from vs) must one be ordained to be a witnesse with vs of his resurrection. And they appointed two: Ioseph, which is called Barsabas (whose surname was Iustus) and Matthias. And when they praied, they said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleship, from which Iudas by transgression fell, that hee might goe into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

Matt. 11. 25. IN that time Iesus answered and said, I thanke thee, O Father, Lord of heauen and earth, because thou hast hidde these things from the wise and prudent, and hast shewed them vnto babes: Uerely father, euen so was

it

it thy good pleasure. All things are giuen vnto me of my Father: and no man knoweth the Sonne but the Father, neither knoweth any man the Father saue the Sonne, and he to whomsoeuer the Sonne will open him. Come vnto me all ye that labour, and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and ye shall finde rest vnto your soules: for my yoke is easie, and my burden is light.

¶ Annunciation of the virgin Mary.

The Collect.

WE beseech thee, Lord, powre thy grace into our hearts, that as wee haue knowne Christ thy Sonnes incarnation by the message of an Angel: so by his Crosse and passion, we may be brought vnto the glorie of his Resurrection, through the same Christ our Lord.

The Epistle.

GOd spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beeneath or toward the height aboue. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to, ye of the house of Dauid: Is it not enough for you that ye be grieuous vnto men, but ye must grieue my God also? And therefore the Lord shal giue you a token: Behold, a Virgin shal conceiue and beare a Son, and thou his mother shalt call his Name Emmanuel. Butter & hony shal he eate, that he may know to refuse the euill and chuse the good. Esay 7.10

The Gospel.

AND in the sixth moneth, the Angel Gabriel was sent from God, vnto a Citie of Galilee named Nazareth, to a virgin spoused to a Luk. 1.26

man whose name was Ioseph, of the house of Dauid, and the virgins name was Mary. And the Angel went in vnto her, and said, Haile full of grace, the Lord is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her minde what maner of salutation that should be. And the Angel said vnto her, Feare not Mary, for thou hast found grace with God: behold, thou shalt conceiue in thy wombe, and beare a Sonne, & shalt call his Name Iesus. He shalbe great, and shall be called the Sonne of the Highest. And the Lord God shall giue vnto him the seate of his father Dauid, and he shall raigne ouer the house of Iacob for euer, and of his kingdom there shall be none end. Then sayd Mary to the Angel, How shall this bee, seeing I know not a man? And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the Highest shall ouershadow thee. Therefore also that holy thing which shall be borne, shall be called, The Sonne of God. And behold thy coulin Elizabeth, she hath also conceiued a sonne in her age, and this is the first moneth, which was called barren: for with God nothing shal be impossible. And Mary said, Behold the handmaid of the Lord, be it vnto me according to thy word. And the Angel departed from her.

¶ S. Markes day.

The Collect.

ALmighty God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist S. Marke, giue vs grace that wee bee not like children caryed away with euery blast of vaine doctrine: but firmely to be established in the truth of thy holy Gospel, through Iesus Christ our Lord.

The

S. Markes day.

The Epistle.

VNto euery one of vs is giuen grace, according to ỹ measure of the gift of Christ. Ephe 4.7
Wherfore he saith, When he went vp on high, he led captiuity captiue, and gaue gifts vnto men. That he ascẽded, what meaneth it, but that he also descended first into the lower parts of the earth? He that descended is euen the same also that ascended vp aboue all heauens, to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelists, some Sheapheards, and Teachers, to the edifying of the Saints, to the worke and administration, euen to the edifying of the body of Christ, till we all come to the vnity of the faith and knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the full perfect age of Christ: That we henceforth should be no more children, wauering and caried about with euery winde of doctrine, by the wilinesse of men, through craftinesse, whereby they lay wait for vs to deceiue vs. But let vs follow the Trueth in loue, and in all things grow in him which is the Head, euen Christ, in whom if all the body be coupled and knit together throughout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) he increaseth the body, vnto the edifying of it selfe through loue.

The Gospel.

IAm the true Vine, and my Father is an husbandman. Euery branch that beareth not fruit in me, he will take away: and euery branch that beareth fruit, will he purge that it may bring forth more fruit. Now are ye cleane, through the Ioh. 15.2.

wordes which I haue spoken vnto you. Bide in mee, and I in you. As the branch cannot beare fruit of it selfe, except it abide in the Vine: no more can ye, except ye abide in mee. I am the Vine, yee are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. For without me can ye do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they burne. If ye abide in me, and my words abide in you, aske what ye will, and it shall be done for you. Herein is my father glorified, that ye beare much fruit, and become my disciples. As the Father hath loued me, euen so also haue I loued you: Continue you in my loue. If ye keepe my commandements, ye shall abide in my loue, euen as I haue kept my Fathers Commandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

¶ S. Philip and Iames day.

The Collect.

ALmighty God, whom truly to know is euerlasting life: grant vs perfectly to know thy Sonne Iesus Christ to be the Way, the Truth, and the Life, as thou hast taught S. Philip, & other the Apostles, through Iesus Christ our Lord.

The Epistle.

Iames, 1.1. IAmes the seruant of God, and of the Lord Iesus Christ, sendeth greeting to the twelue Tribes which are scattered abroad. My brethren, count it for an exceeding ioy, when ye fall into diuers temptations: knowing this, That the trying of your faith gendereth patience, and let patience haue her perfect worke, that

ye

ye may be perfect and ſound, lacking nothing. If any of you lack wiſedom, let him aſke of him that giueth it, euen God, which giueth to all men indifferently, and caſteth no man in the teeth, and it ſhall be giuen him. But let him aſke in faith, & wauer not. For he that doubteth, is like a waue of the ſea, which is toſt of the windes, and caryed with violence: Neither let that man thinke that he ſhal receiue any thing of the Lord. A wauering minded man is vnſtable in all his wayes. Let the brother which is of low degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when he is made low: for euen as the floure of the graſſe ſhall he paſſe away. For as the ſun riſeth with heat, and the graſſe withereth, and his floure falleth away, & the beauty of the fashion of it periſheth: euen ſo ſhall the rich man periſh in his wayes. Happy is the man that endureth temptation: for when he is tryed, he ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him.

The Goſpel.

AND Jeſus ſayd vnto his diſciples, Let not your heartes bee troubled. Yee beleeue in God, beleeue alſo in mee. In my fathers houſe are many mãſions. If it were not ſo, I would haue told you. I goe to prepare a place for you: and if I goe to prepare a place for you, I will come againe and receiue you. euen vnto my ſelfe, that where I am, there may ye be alſo. And whither I goe ye know, and the way yee know. Thomas ſaith vnto him, Lord, we know not whither thou goeſt, and how is it poſſible for vs to know the way? Jeſus ſaith vnto him, I am the Way, and the Trueth, and the life. No man commeth to the Father but by mee. If yee had known me, yee had known my father alſo: & now ye know him, and haue ſeen him. Philip ſaith vnto John 14. 1.

him. Lord, shew vs the Father, and it sufficeth vs. Iesus saith vnto him, haue I beene so long time with you, and yet hast thou not knowen me? Philip, hee that hath seene me, hath seene my Father: and how sayest thou then, Shew vs the Father? Beleeuest not thou, that I am in the Father, and the Father in me? The words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in mee, is he that doeth the workes. Beleeue me that I am in the Father, and the father in me, or else beleeue me for the works sake. Verely, verily I say vnto you, He that beleeueth on me, the workes that I do, the same shall he do also: and greater works then these shall he doe, because I go vnto my Father. And whatsoeuer ye aske in my Name, that will I doe, that the father may be glorified by the Sonne. If yee shall aske any thing in my Name, I will do it.

S. Barnabe Apostle.

The Collect.

LOrd Almighty, which hast endued thy holy Apostle Barnabas with singular giftes of the holy Ghost: let vs not be destitute of thy manifold giftes, nor yet of grace, to vse them alway to thy honour and glory, through Iesus Christ our Lord.

The Epistle.

Acts 11, 22. TIdings of these things came vnto the eares of the congregation which was in Ierusalem. And they sent forth Barnabas, that he should go vnto Antioch. Which when he came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lord. For he was a good man, and full of the holy Ghost, and of faith, and much people

people was added vnto the Lord. Then departed Barnabas to Tarſus to ſee Saul: and when he had found him, he brought him vnto Antioch. And it chanced, that a whole yeere they had their conuerſation with the congregation there, and taught much people, inſomuch that the diſciples of Antioch were the firſt that were called Chriſten. In thoſe daies came Prophets from the Citie of Hieruſalem vnto Antioch. And there ſtood vp one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world: which came to paſſe in the Emperour Claudius daies. Then the diſciples, euery man according to his ability, purpoſed to ſend ſuccour vnto the brethren which dwelt in Iury: which thing they alſo did, and ſent it to the Elders by the hands of Barnabas and Saul.

The Goſpel.

THis is my commandement, that ye loue together as I haue loued you. Greater loue hath no man then this. That a man beſtow his life for his friends. Ye are my friends, if ye doe whatſoeuer I command you. Henceforth call I not you ſeruants, for the ſeruant knoweth not what the Lord doeth: but you haue I called friends, for all things that I haue heard of my Father, I haue opened vnto you. Ye haue not choſen me, but I haue choſen you, and ordained you to go and bring forth fruit, and that your fruit ſhould remaine, that whatſoeuer ye aſke of the Father in my Name, he may giue it you. Ioh. 15. 12

¶ Saint Iohn Baptiſt.

The Collect.

ALmighty God, by whoſe prouidence thy ſeruant Iohn Baptiſt was wonderfully borne, and ſent

to prepare the way of thy Son our Sauiour by preaching of penance: make vs so to follow his doctrine, and holy life, that we may truly repent, according to his preaching, & after his example constantly speake the truth boldly rebuke vice, and patiently suffer for the truths sake, through Iesus Christ our Lord.

The Epistle.

Esa. 40. 1. BE of good cheere, my people, O ye Prophets, comfort my people, saith your God, comfort Hierusalem at the heart, and tell her that her trauell is at an end, that her offence is pardoned, ỹ she hath receiued of the Lords hand sufficient correction for all her sins. A voyce cried in the wildernesse, Prepare the way of the Lord in the wildernesse, make straight the path of our God in the desert. Let all valleyes be exalted, and euey mountaine and hill be laid lowe. What so is crooked, let it be made straight, and let the rough be made plaine fieldes. For the glory of the Lord shall appeare, and all flesh shall at once see it. For why: the mouth of the Lord hath spoken it. The same voice spake, Now cry. And the Prophet answered, What shal I cry: That all flesh is grasse, and that all the goodlinesse therof is as the floure of the fielde. The grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuertheles, whether the grasse wither, or that the floure fade away, yet the word of our God endureth for euer. Goe vp into the high hill, O Sion, thou that bringest good tidings, lift vp thy voice with power, O thou preacher Hierusalem, lift it vp without feare, and say vnto the cities of Iuda, Behold your God, behold, the Lord God shall come with power, and beare rule with his arme, Behold, he bringeth his treasure with him,

and

and his works goe before him. He shall feed his flocke like a heardman, he shall gather the Lambs together with his arme, and cary them in his bosome, and shal kindly entreat those that beare young.

The Gospel.

ELizabeths time came that she should be deliuered, and she brought foorth a sonne. And her neighbors and her cousins heard say, how the Lord had shewed great mercy vpon her, and reioyced with her. And it fortuned, that in the eight day they came to circumcise the child, and called his name Zachary, after the name of his father. And his mother answered, and said, Not so, but his Name shal be called Iohn. And they said vnto her, There is none of thy kindred that is named with this name. And they made signes to his father, how he would haue him called. And he asked for writing tables, & wrote, saying, His name is Iohn. And they marueiled all. And his mouth was opened immediately, and his tongue also, and he spake and praised God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noised abroad throughout all the high countrey of Iury, & they that heard them laid them vp in their hearts, saying, What manner of child shal this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophecied saying, Praised be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised vp an horne of saluation vnto vs, in the house of his seruant Dauid, euen as he promised by the mouth of his holy prophets, which were since the world began. That we should be saued from our enemies, and from the hand of all that hate vs. That he would deale mercifully with our fathers, Luk. 1. 57.

thers, and remember his holy Couenant: That he would performe the othe which he ſware to our father Abrahaam, to forgiue vs. That we being deliuered out of the hands of our enemies, might ſerue him without feare all the daies of our life, in ſuch holineſſe and righteouſneſſe, as are acceptable for him. And thou childe ſhalt be called the Prophet of the Higheſt: for thou ſhalt goe before the face of the Lord to prepare his waies. To giue knowledge of ſaluation vnto his people for the remiſſion of ſinnes, through the tender mercy of our God, whereby the day ſpring from an high hath viſited vs. To gine light to them that ſit in darkneſſe, and in the ſhadow of death, and to guide our feete into the way of peace. And the childe grew, and waxed ſtrong in ſpirit, and was in wildernesſe, till the day came when he ſhould ſhew himſelfe vnto the Iſraelites.

¶ S. Peters day.

The Collect.

ALmighty God, which by thy Son Jeſus Chriſt, haſt giuen to thine Apoſtle S. Peter many excellent gifts, and commandedſt him earneſtly to feed thy flocke: make we beſeech thee, all Biſhops and Paſtours diligently to preach thy holy word, and the people obediently to follow the ſame, that they may receiue the crowne of euerlaſting glory, through Jeſus Chriſt our Lord.

The Epiſtle.

Acts. 12. 1

AT the ſame time, Herod the king ſtretched forth his hands to vexe certaine of the congregation, & he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jewes, he proceeded further, and tooke Peter alſo. Then were the

the dayes of sweet bread. And when he had caught him, he put him in prison also, and deliuered him to foure quaternions of soldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison. But prayer was made without ceasing of the Congregation vnto God for him. And when Herode would haue brought him out vnto the people, the same night slept Peter between two souldiers, bound with two chaines, and the keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, & stirred him vp, saying, Arise vp quickly. And his chaines fell from his hands. And the Angel sayd vnto him, Gird thy selfe, and bind on thy sandals. And so he did. And he saith vnto him, Cast thy garment about thee, and follow me. And he came out, and followed him, and wist not that it was truth which was done by the Angel, but thought that hee had seene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the City, which opened to them by the owne accord: and they went out, and passed through one street, and forthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the waiting of the people of the Iewes.

The Gospel.

WHen Iesus came into the coasts of the City, which is called Cesarea Philippi, hee asked his Disciples, saying, Whom doe men say that I the Sonne of man am? They said, Some say that thou art John Baptist, some Elias, some Ieremias, Mat. 16. 13.

or

or one of ỳ prophets. He saith vnto them, But whom say ye that I am? Simon Peter answered and said, Thou art Christ the Sonne of the liuing God. And Iesus answered, and said vnto him, Happy art thou Simon the sonne of Jonas: for flesh and blood hath not opened that vnto thee, but my Father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this Rocke will I build my Congregation, and the gates of hell shal not preuaile against it. And I will giue vnto thee the keyes of the Kingdome of Heauen: and whatsoeuer thou bindest in earth, shall be bound in heauen: and whatsoeuer thou loosest in earth, shall be loosed in heauen.

¶ S. Iames the Apostle.

The Collect.

GRant, O mercifull God, that as thine holy Apostle Iames, leauing his father and all that he had without delay, was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: So we forsaking all worldly and carnall affections, may be euermore ready to follow thy Commaundements, through Iesus Christ our Lord.

The Epistle.

Acts 11. 27.

IN those dayes came Prophets from the Citie of Ierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit, that there should bee great dearth throughout all the world, which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Jury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. At the same time Herod the

king

king stretched forth his hands to vexe certaine of the Congregation. And he killed Iames the brother of Iohn with the sword: and because he saw it pleased the Iewes, he proceeded further, & tooke Peter also.

The Gospel.

THen came to him the mother of Zebedees children, with her sonnes worshipping him, and desiring a certaine thing of him. And he said vnto her, What wilt thou? She said vnto him, Grant that these my two sonnes may sit, the one on thy right hand, and the other on the left, in thy kingdome. But Iesus answered, and said, Ye wot not what ye aske. Are ye able to drinke of the cup that I shall drinke of? and to be baptized with the baptisme that I am baptized with? They said vnto him, We are. He said vnto them, Ye shall drinke indeed of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right hand and on my left, is not mine to giue, but it shall chance vnto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren. But Iesus called them vnto him, and said, Ye know that the princes of the nations haue dominion ouer them, and they that are great men, exercise authority vpon them. It shall not be so among you. But whosoeuer will be great among you, let him be your Minister, and whosoeuer will be chiefe among you, let him be your seruant: Euen as the Sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many. Matt. 20. 20.

¶ S. Bartholomew Apostle.

The Collect.

O Almighty and euerlasting God, which hast giuen grace to thine Apostle Bartholomew, truely

to

to beleeue and to preach thy word: grant we beseech thee vnto thy Church, both to loue that he beleeued, and to preach that he taught, through Christ our Lord.

The Epistle.

Act. 5. 12. BY the handes of the Apostles were many signes and wonders shewed among the people: and they were all together with one accord in Salomons porch. And of other durst no man ioyne himselfe vnto them: Neuertheless, the people magnified them. The number of them that beleeued in the Lord, both of men and women grew more & more, insomuch that they brought the sicke into the streets, and laid them on beds and couches, that at the least way the shadow of Peter when he came by might shadow some of them. There came also a multitude out of the cities round about, vnto Jerusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, and they healed euery one.

The Gospel.

Luke. 22. 24. AND there was a strife among them, which of them should seeme to be the greatest. And he said vnto them, The Kings of Nations reigne ouer them, and they that haue authoritie vpon them, are called gracious Lords: but ye shall not so be. But he that is greatest among you, shall be as the yonger, and he that is chiefe, shall be as he that doth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meat? But I am among you as one that ministreth. Ye are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed vnto me, that ye may eat and drinke

drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel.

¶ S. Matthew Apostle.

The Collect.

ALmighty God, which by thy blessed Sonne didst call Matthew from the receit of Custome, to be an Apostle and Euangelist: Graunt vs grace to forsake all couetous desires & inordinate loue of riches, and to follow thy said Sonne Iesus Christ, who liueth and reigneth with thee and the holy Ghost, &c.

The Epistle.

SEeing that we haue such an Office, euen as God hath mercy on vs, we goe not out of kinde, but haue cast from vs the cloakes of vnhonesty, & walke not in craftinesse, neither handle we the word of God deceitfully, but open the trueth, and report our selues to euery mans conscience in the sight of GOD. If our Gospel be yet hid, it is hid among them that are lost, in whom the god of this world hath blinded the mindes of them which beleeue not, lest the light of the Gospel of ỹ glory of Christ (which is the Image of God) should shine vnto them. For we preach not our selues, but Christ Iesus to be the Lord and our selues your seruants for Iesus sake. For it is God that commandeth the light to shine out of darknesse, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Iesus Christ. 2. Cor. 4. 1.

The Gospel.

AND as Iesus passed forth frō thence, he saw a man named Matthew, sitting at the receit of Custome: and he said vnto him, Follow me. And he arose, & followed him. And it came to passe, as Iesus sate Matt. 9. 9.

at

at meate in his house, beholde, many Publicans also and sinners that came, sate downe with Jesus and his disciples. And when the Pharisees saw it, they said to his disciples. Why eateth your Master with Publicans & sinners? But when Jesus heard that, he said vnto them, They that be strong need not the Phisician, but they that are sicke. Go ye rather and learne what that meaneth: I will haue mercy, and not sacrifice: For I am not come to cal the righteous, but sinners to repentance.

¶ S. Michael and all Angels.

The Collect.

Euerlasting God, which hast ordained and constituted the seruices of al Angels and men in a wonderfull order: mercifully grant, that they which alway do thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Jesus Christ our Lord.

The Epistle.

Apo. 12.7 THere was a great battell in heauen: Michael and his Angells fought with the Dragon, and the Dragon fought with his Angels, and preuailed not, neither was there place found any more in heauen. And the great dragon that old serpent called the deuill and Satanas, was cast out, which deceiueth all the world. And he was cast into the earth, and his angells were cast out also with him. And I heard a lowde voice, saying, In heauen is now made saluation, and strength, and the kingdom of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimonie,

and

and they loued not their liues vnto the death. Therefore reioyce ye heauens, and ye that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel.

AT the same time came the disciples vnto Iesus saying, Who is the greatest in the kingdom of heauen? Iesus called a childe vnto him, and set him in the middest of them, and said, Verily I say vnto you, except ye turne, and become as children, ye shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth himself as this childe, that same is the greatest in the kingdom of heauen. And whosoeuer receiueth such a childe in my Name, receiueth me. But whoso doth offend one of these litle ones which beleeue in me, it were better for him that a millstone were hanged about his necke, and that he were drowned in the depth of the Sea. Woe vnto the world because of offences. Necessary it is that offences come: but wo vnto the man by whom the offence commeth. Wherefore, if thy hand or thy foote hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life, halt or maimed, rather then thou shouldest (hauing two hands, or two feet) be cast into euerlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then (hauing two eyes) to be cast into hell fire. Take heed that ye despise not one of these little ones. For I say vnto you, that in heauen their Angels doe alwayes behold the face of my Father, which is in heauen. Mat. 18.

S. Luke Euangelist.

The Collect.

ALmighty God, which calledst Luke the Physician, whose praise is in ỹ Gospel, to be a Physician of the soule: it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Jesus Christ our Lord.

The Epistle

2. Tim. 4. 1. WAtch thou in all things, suffer afflictions, doe the worke throughly of an Euangelist, fulfil thine office vnto the vttermost. Be sober. For I am now ready to be offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From hence forth there is layd vp for me a Crowne of righteousnes, which the Lord, that is a righteous Iudge, shall giue me at that day, not to me onely, but to all them that loue his comming. Do thy diligence that thou mayest come shortly vnto me. For Demas hath forsaken me, and loueth this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, only Lucas is with me. Take Marke, and bring him with thee: for he is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloake that I left at Troada with Carpus, when thou commest, bring with thee, and the bookes, but specially the Parchment. Alexander the coppersmith did me much euill, the Lord reward him according to his deeds: of whom be thou ware also, for he hath greatly withstood our words.

The Gospel.

Luke 10. 1. THe Lord appointed other seuenty and two also, and sent them two and two before him into euery city and place, whither he himselfe would come. Therefore hee said vnto them

them, The haruest is great, but the labourers are few. Pray ye therfore the Lord of the haruest to send forth labourers into his haruest. Go your waies, behold, I send you forth as Lambes among Wolues. Beare no wallet, neither scrip, nor shoes, and salute no man by the way. Into whatsoeuer house ye enter, first say, Peace be to this house. And if the sonne of Peace be there, your peace shall rest vpon him, if not, it shall returne to you againe. And in the same house tary still, eating and drinking such as they giue: For the labourer is worthy of his reward.

¶ Simon and Iude Apostles.

The Collect.

ALmighty God, which hast builded the Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: grant vs so to be ioyned together in vnity of spirit by their doctrine, that we may be made an holy temple acceptable to thee, through Iesus Christ our Lord.

The Epistle.

IVdas the seruant of Iesus Christ, the brother of Iames, to them which are Iude. 1.
called and sanctified in God the father, and preserued in Iesus Christ, mercy vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you that ye should continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men craftily crept in, of which it was written afore time vnto such iudgement: they turne the grace of our God into wantonnesse, & deny God (which is the

onely Lord) and our Lord Iesus Christ. My minde is therefore to put you in remembrance, forasmuch as you once know this, how that the Lord, after that he had deliuered the people out of Egypt, destroyed them which after beleeued not. The Angels also which kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenesse, vnto the iudgement of the great day. Euen as Sodom and Gomorrhe, and the cities about them, which in like manner defiled themselues with fornication, and followed strange flesh, are set forth for an example, and suffer the paine of eternall fire. Likewise these being deceiued by dreames, defile the flesh, despise rulers, and speake euill of them that are in authority.

The Gospel.

Iohn. 15. 17. THis command I you, that ye loue together. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would loue his owne: howbeit, because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I said vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these things will they doe vnto you for my Names sake, because they haue not knowne him that sent me. If I had not come and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloake their sinne withall. He that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should haue had no sin: but now haue they both seene and hated, not onely me, but also my Father,

Father. But this happeneth that the saying might be fulfilled that is written in their Law, They hated me without a cause. But when the Comforter is come, whom I will send vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, he shall testifie of me. And ye shall beare witnesse also, because ye haue been with me from the beginning.

¶ All Saints.

The Collect.

ALmighty God which hast knit together thy elect in one communion and fellowship, in the mysticall body of thy Sonne Christ our Lord: graunt vs grace so to follow thy holy Saints in all vertuous and godly liuing, that we may come to those vnspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Iesus Christ our Lord. Amen.

The Epistle.

BEholde, I Iohn sawe another Angel ascend from the rising of the Sunne, which had the seale of the liuing God, and he cried with a loude voyce to the foure Angels, to whom power was giuen to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred & forty and foure thousand of all the tribes of the children of Israel. Apoc. 7. 2

Of the tribe of Iuda, were sealed xii. M.
Of the tribe of Reuben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Aser, were sealed xii. M.
Of the tribe of Nephthalim, were sealed xii. M.

Of the tribe of Manasses, were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Leui, were sealed xii. M.
Of the tribe of Isachar, were sealed xii. M.
Of the tribe of Zabulon, were sealed xii. M.
Of the tribe of Joseph, were sealed xii. M.
Of the tribe of Beniamin, were sealed xii. M.

After this I beheld, and lo, a great multitude (which no man can number) of all nations and people, and tongues, stood before the seat, and before the Lambe, clothed with long white garments, and Palmes in their hands, & cryed with a lowde voyce, saying, Saluation be ascribed to him that sitteth vpon the seat of our God, and vnto the Lambe. And all the Angels stood in the compasse of the seat, & of the Elders, & the foure beasts, & fell before the seate on their faces, and worshipped God, saying, Amen: Blessing, and glory and wisedome, and thanks, and honour, and power, and might be vnto our God for euermore. Amen.

The Gospel.

Matt. 5. 1. IEsus seeing the people, went vp into a mountaine, and when he was set, his disciples came to him. And after that he had opened his mouth, he taught them, saying, Blessed are the poore in spirit, for theirs is the kingdom of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they that hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the merciful, for they shall obteine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdom

kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsly say all maner of euill sayings against you for my sake, reioyce & be glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you.

¶ The order for the Administration of the Lords Supper, or Holy Communion.

SO many as intend to be partakers of the holy Communion, shal signifie their names to the Curate ouer night, or els in the morning afore the beginning of Morning prayer, or immediately after.

And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word, or deed: the Curate hauing knowledge thereof, shal call him, and aduertise him in any wise not to presume to the Lords Table, Vntil hee haue openly declared himselfe to haue truely repented and amended his former naughty life, that the Congregation may thereby bee satisfied, which afore were offended, and that he haue recompensed the parties whom he had done wrong vnto, or at the least declare himselfe to be in full purpose so to doe, as soone as he conueniently may.

The same order shall the Curate vse with those betwixt whom he perceiueth malice & hatred to reigne, not suffering them to be partakers of the Lords Table, vntil he know them to be reconciled. And if one of the parties so at variance, be content to forgiue from the bottome of his heart, all that the other had trespassed against him, and to make amends for that he himselfe hath offended, & the other partie wil not be perswaded to a godly vnitie, but remaine still in his frowardnes and malice: the

Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate.

The Table hauing at the Communion time a faire white linen cloth vpon it ſhal ſtand in the body of the Church or in the Chancel, where Morning prayer and Euening prayer be appointed to be ſaid. And the Prieſt ſtanding at the North ſide of the Table, ſhall ſay the Lords praier with this Collect following.

¶ The Communion.

ALmighty God, vnto whom all hearts be open, all deſires knowen, and from whom no ſecrets are hid: cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that wee may perfectly loue thee, and worthily magnifie thy holy Name, through Chriſt our Lord. Amen.

¶ Then ſhal the Prieſt rehearſe diſtinctly all the ten Commandements: and the people kneeling, ſhall after euery Commandement aske God mercy for their tranſgreſſion of the ſame after this ſort.

Miniſter.

GOd ſpake theſe words, & ſaid, I am the Lord thy God: Thou ſhalt haue none other Gods but me.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Miniſter.

Thou ſhalt not make to thy ſelfe any grauen Image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them: for I the Lord thy God am a iealous

God,

God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, & shew mercy vnto thousands in them that loue me, and keepe my Commandements.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Remember that thou keep holy the Sabboth day. Sixe dayes shalt thou labour, and doe all that thou hast to do, but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt do no maner of work, thou, and thy sonne, and thy daughter, thy man seruant, and thy maid seruant, thy cattel, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the Sea and all that in them is, and rested the seuenth day: Wherefore the Lord blessed the seuenth day, and hallowed it.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Minister.

Thou shalt do no murther.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, we beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing vp and saying.

¶ Let vs pray.

ALmighty God, whose Kingdome is euerlasting, and power infinite haue mercie vpon the whole Con-

Congregation, and so rule the heart of thy chosen seruant James our King & Gouernour, that he knowing whose minister he is, may aboue all things seeke thy honour and glory, and that we his subiects duely considering whose authoritie he hath, may faithfully serue, honour, and humbly obey him, in thee, and for thee according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost liueth and reigneth euer one God, world without end. Amen.

ALmighty and euerlasting God, we be taught by thy holy word, that the hearts of kings are in thy rule and gouernance, and that thou doest dispose and turne them, as it seemeth best to thy godly wisedome: we humbly beseech thee so to dispose and gouerne the heart of James thy seruant, our King and Gouernour, that in all his thoughts, words and workes, he may euer seeke thy honour and glory, and study to preserue thy people committed to his charge, in wealth, peace, and godlinesse: Grant this, O mercifull Father, for thy deare Sonnes sake Iesus Christ our Lord. Amen.

¶ Immediately after the Collects, the Priest shall read the Epistle beginning thus.

The Epistle written in the Chapter of

¶ And the Epistle ended, he shall say the Gospel beginning thus.

The Gospel written in the Chapter of

¶ And the Epistle and Gospel being ended, shalbe said the Creed.

I Beleeue in one God the Father Almighty, maker of heauen and earth, and of all things visible and inuisible: and in one Lord Iesus Christ, the onely begotten Sonne of God, begotten of his Father before all worlds, God of God

Light

Light of Light, very God of very God, begotten, not made, being of one ſubſtance with the Father, by whom all things were made: who for vs men, and for our ſaluation, came down from heauen, and was incarnate by the holy Ghoſt of the virgin Mary, and was made man, and was crucified alſo for vs vnder Pontius Pilate. He ſuffred, and was buried, and the third day he roſe again, according to the Scriptures and aſcended into heauen, and ſitteth on the right hand of the Father. And he ſhall come againe with glory to iudge both the quicke and the dead: whoſe kingdome ſhall haue no ende. And I beleeue in the holy Ghoſt, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worſhipped and glorified, who ſpake by the Prophets. And I beleeue one Catholique and Apoſtolique Church. I acknowledge one baptiſme for the remiſſion of ſinnes. And I looke for the reſurrection of the dead, and the life of the world to come. Amen.

¶ After the Creed, if there be no Sermon, ſhall follow one of the Homilies already ſet foorth, or hereafter to be ſet forth by common authoritie.

¶ After ſuch Sermon, Homily, or Exhortation, the Curate ſhall declare vnto the people, whether there be any Holy dayes, or Faſting dayes the weeke following, and earneſtly exhort them to remember the poore, ſaying one or moe of theſe ſentences following as he thinketh moſt conuenient by his diſcretion.

Matt. 5. LEt your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heauen.

Matth. 6. Lay not vp for your ſelues treaſure vpon the earth, where the ruſt and moth doeth corrupt, and where theeues

theeues breake thorow and steale: but lay vp for your selues treasure in heauen, where neither rust nor moth doth corrupt, and where theeues do not breake thorow and steale.

Whatsoeuer ye would that men should doe vnto you, euen so doe vnto them, for this is the Law and the Prophets. Matth. 7.

Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doth the will of my Father which is in heauen. Matth. 7.

Zache stood forth, and said vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure fold. Luke. 19.

Who goeth a warfare at any time of his owne cost? Who planteth a Vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke. 1. Cor. 9.

If we haue sowen vnto you spirituall things, is it a great matter if we shal reape your worldly things? 1. Cor. 9.

Doe ye not know, that they which minister about holy things, liue of the sacrifice? and they which wait of the Altar, are partakers with the Altar? Euen so hath the Lord also ordained, that they which preach the Gospel, should liue of the Gospel. 1. Cor, 9.

He that soweth little, shall reape little: and he that soweth plenteously, shall reape plenteously, let euery man doe according as he is disposed in his heart, not grudging, or of necessity, for God loueth a cheerefull giuer. 2. Cor. 9.

Let him that is taught in the word, minister vnto him that teacheth, in all good things. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape. Galat. 6.

Whyle we haue time, let vs do good vnto all men, Galat. 6.

and

and specially vnto them which are of the houshold of faith.

1. Tim. 6. Godlinesse is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we cary any thing out.

1. Tim. 6. Charge them which are rich in this world, ẏ they be readie to giue, and glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attaine eternall life.

Hebr. 6. God is not vnrighteous, that he will forget your works and labour that proceedeth of loue, which loue ye haue shewed for his names sake, which haue ministred vnto the Saints, and yet doe minister.

Hebr. 13. To doe good, and to distribute forget not, for with such sacrifices God is pleased.

1 John. 3. Who so hath this worlds good, and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

Tob. 4. Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord shall not be turned away from thee.

Tob. 4. Be mercifull after thy power. If thou hast much, giue plenteously. If thou hast little, do thy diligence gladly to giue of that little: for so gatherest thou thy selfe a good reward in the day of necessitie.

Prou. 19. He that hath pity vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it shall be payed him againe.

Psal. 41. Blessed be the man that prouideth for the sicke and needie: the Lord shall deliuer him in the time of trouble.

¶ Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mans boxe, and vpon the offering daies appointed, euery man and woman shall pay

to

to the Curate the due and accuſtomed offerings. After which done the Prieſt ſhall ſay.

Let vs pray for the whole ſtate of Chriſts Church militant here in earth.

ALmighty and euerliuing God, which by thy holy Apoſtle haſt taught vs to make prayers and ſupplications, and to giue thanks for all men: We humbly beſeech thee, moſt mercifully (to accept our almes, and) to receiue theſe our prayers, which we offer vnto thy diuine Maieſty, beſeeching thee to inſpire continually the vniuerſal Church with the ſpirit of trueth, vnity, and concord: and grant that all they that do confeſſe thy holy Name, may agree in the trueth of thy holy word, and liue in vnitie and godly loue. We beſeech thee alſo to ſaue and defend all Chriſtian Kings, Princes, and Gouernours, and ſpecially thy ſeruant James our King, that vnder him we may be godly and quietly gouerned. And grant vnto his whole counſell, and to all that be put in authority vnder him, that they may truely and indifferently miniſter iuſtice, to the puniſhment of wickednelle and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Biſhops, Paſtours and Curates, that they may both by their life and doctrine ſet forth thy true and liuely word, and rightly and duely adminiſter thy holy Sacraments. And to all thy people giue thy heauenly grace, and ſpecially to this Congregation here preſent that with meeke heart and due reuerence, they may heare and receiue thy holy word, truly ſeruing thee in holineſſe and righteouſneſſe all the dayes of their life. And we moſt humbly beſeech thee of thy goodneſſe (O Lord) to comfort and ſuccour all them which in this tranſitory life be in trouble, ſorrow,

If there be no almes giuen vnto the poore, then ſhall the words (of accepting our almes) be left out vnſaid.

row, need, ſickneſs, or any other aduerſitie: Grant this, O Father, for Jeſus Chriſts ſake our onely mediator and aduocate. Amen.

¶ Then ſhall follow this exhortation at certaine times, when the Curate ſhal ſee the people negligent to come to the holy Communion.

WE be come together at this time (dearly beloued brethren) to feed at the Lords Supper, vnto the which in Gods behalfe I bid you all that be here preſent, and beſeech you for the Lord Jeſus Chriſts ſake, that ye will not refuſe to come thereto being ſo louingly called & bidden of God himſelfe. Ye know how grieuous & vnkinde a thing it is, when a man hath prepared a rich feaſt, decked his table with all kinde of prouiſion, ſo that there lacketh nothing but the gheſts to ſit down, and yet they which be called (without any cauſe) moſt vnthankefully refuſe to come. Which of you in ſuch a caſe would not be mooued? who would not thinke a great iniury and wrong done vnto him? Wherefore moſt dearely beloued in Chriſt, take ye good heed, leſt ye, withdrawing your ſelues from this holy ſupper, prouoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe letted with worldly buſines: but ſuch excuſes be not ſo eaſily accepted and allowed before God. If any man ſay, I am a grieuous ſinner, and therefore am afraid to come: wherefore then doe you not repent and amend? when God calleth you, be you not aſhamed to ſay ye will not come? When you ſhould returne to God, will you excuſe your ſelfe, and ſay that you be not ready? Conſider earneſtly with your ſelues, how little ſuch fained excuſes ſhall auaile before God. They that refuſed the feaſt in the Goſpel,

Gospel, because they had bought a farme, or would try their yokes of oxē, or because they were married, were not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christes behalfe, I exhort you, as you loue your owne saluation, that ye will be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeeld vp his soule by death vpon the Crosse for your healthy, euen so it is your duety to receiue the Communion together in the remembrance of his death, as he himselfe commanded. Now if ye will in no wise thus doe, consider with your selues, how great iniury you do vnto God, and how sore punishment hangeth ouer your heads for the same. And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, & beseech you, that vnto this vnkindnesse ye will not adde any more: Which thing ye shall do, if ye stand by as gazers and lookers on them that do communicate, and be not partakers of the same your selues. For what thing can this be counted else, then a further contempt and vnkindnes vnto God? Truly it is a great vnthankfulnes to say nay, when ye be called: but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you, what can this be else, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye, and eate, Take, and drinke ye all of this, Do this in remembrance of me. With what face then, or with what countenance shall ye heare these words? What will this be els, but a neglecting, a despising, & mocking of the Testament of Christ? Wherefore, rather then ye should so do, depart you hence, and giue place to them that be godly disposed. But when you de-

part, I beseech you ponder with your selues from whom ye depart. Ye depart from the Lords table, ye depart from your brethren, & from the banket of most heauenly food. These things if ye earnestly consider, ye shall by Gods grace returne to a better minde, for the obtaining whereof we shal make our humble petitions, while we shall receiue the holy Communion.

¶ And sometime shall this be said also, at the discretion of the Curate.

DEarely beloued, forasmuch as our duty is to render to Almightie God our heauenly Father most hearty thankes, for that he hath giuen his Sonne our Sauiour Iesus Christ, not onely to die for vs, but also to be our spirituall food and sustenance, as it is declared vnto vs as well by Gods word, as by the holy Sacraments of his blessed body & blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: my duety is to exhort you to consider the dignitie of the holy mysterie, and the great perill of the vnworthy receiuing thereof, and so to search and examine your owne consciences, as you should come holy and cleane to a most godly and heauenly feast, so that in no wise yee come but in the marriage garment required of God in holy Scripture, and so come and be receiued, as worthy partakers of such a heauenly Table. The way and meanes thereto, is: First to examine your liues and conuersation by the rule of Gods Commaundements, and wherein soeuer yee shall perceiue your selues to haue offended, eyther by will, word, or deede, there bewayle your owne sinfull liues, and confesse your selues to Almighty God, with full purpose of amendment of life. And if you

shall

shall perceiue your offences to be such, as be not onely against God, but also against your neighbours: then you shall reconcile your selues vnto them, ready to make restitution and satisfaction, according to the vttermost of your powers, for all iniuries & wrongs done by you to any other, and likewise being ready to forgiue other that haue offended you, as you would haue forgiuenesse of your offences at Gods hand: for otherwise the receiuing of the holy Communiō doth nothing else but increase your damnation. And because it is requisite ẏ no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: therfore if there be any of you, which by the meanes aforesaid cannot quiet his own conscience, but requireth further comfort or counsell, then let him come to me,, or some other discreet and learned Minister of Gods word, and open his griefe, that he may receiue such ghostly counsell, aduise, and comfort, as his conscience may be relieued, and that by the ministers of Gods word he may receiue comfort, and the benefit of absolution, to the quieting of his conscience, and auoyding all scruple and doubtfulnesse.

¶ Then shall the Priest say this Exhortation.

DEarely beloued in the Lord, ye that minde to come to the holy Communion of the body and blood of our Sauiour Christ must consider what Saint Paul writeth to the Corinthians, how he exhorteth all persons diligently to try & examine themselues, before they presume to eat of that bread, and drinke of that cup. For as the benefit is great, if with a true penitent heart and liuely faith we receiue that holy Sacrament (for then we spiritually eat the flesh of Christ, & drinke his blood, then we dwell in Christ,

and Christ in vs, we be one with Christ, and Christ with vs:) So is the danger great, if we receiue the same vnworthily. For then we be guiltie of the body and blood of Christ our Sauiour: we eate and drinke our owne damnation, not considering the Lords body: we kindle Gods wrath against vs, we prouoke him to plague vs with diuers diseases, and sundry kinds of death. Therefore if any of you be a blasphemer of God, an hindrer or slanderer of his word, an adulterer, or be in malice or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body & soule. Judge therefore your selues, brethren, that ye be not iudged of the Lord. Repent you truely for your sinnes past: haue a liuely and stedfast faith in Christ our Sauiour, Amend your liues, and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And aboue all things, ye must giue most humble and heartie thankes to God the Father, the Sonne, and the holy Ghost, for the redemption of the world by the death & passion of our Sauiour Christ, both God & man, who did humble himselfe euen vnto the death vpon the Crosse for vs miserable sinners, which lay in darkenesse and shadow of death, that he might make vs the children of God, and exalt vs to euerlasting life. And to the end that we should alway remember the exceeding great loue of our Master and only Sauiour Jesus Christ thus dying for vs, and the innumerable benefits which by his precious bloodshedding he hath obtained to vs: he hath instituted and ordained holy mysteries, as pledges of his loue, and continuall remembrance

braunce of his death, to our great and endleſſe comfort. To him therefore, with the Father and the holy Ghoſt, let vs giue (as we are moſt bounden) continuall thankes, ſubmitting our ſelues wholy to his holy will and pleaſure, and ſtudying to ſerue him in true holineſſe and righteouſneſſe all the dayes of our life, Amen.

¶ Then ſhal the Prieſt ſay to them that come to receiue the holy Communion.

YOu that doe truely and earneſtly repent you of your ſinnes, & be in loue and charitie with your neighbours, and intend to lead a new life, following the Commandements of God, and walking from henceforth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort, make your humble confeſſion to Almighty God before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then ſhal this generall Confeſsion be made in the name of all thoſe that are minded to receiue the holy Communion, either by one of them, or els by one of the Miniſters, or by the Prieſt himſelfe, all kneeling humbly vpon their knees.

ALmighty God, Father of our Lord Jeſus Chriſt, maker of all things, Judge of all men, we knowledge and bewaile our manifolde ſinnes and wickednes, which wee from time to time moſt grieuouſly haue committed, by thought, word, and deed, againſt thy diuine Maieſtie, prouoking moſt iuſtly thy wrath and indignation againſt vs. Wee doe earneſtly repent, and bee heartily ſory for theſe our miſdoings, the remembrance of them is grieuous vnto vs, the burden of them is intollerable: Haue mercy vpon vs, haue mercy vpon vs, moſt mercifull Father, for thy ſonne our Lord Jeſus Chriſts ſake, forgiue vs all

all that is paſt, and grant that we may euer hereafter ſerue and pleaſe thee in newnes of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt or the Biſhop being preſent, ſtand vp, and turning himſelfe to the people, ſay thus.

ALmighty God our heauenly Father, who of his great mercy hath promiſed forgiueneſſe of ſinnes to all them which with hearty repentance and true faith turne vnto him: Haue mercy vpon you, pardon and deliuer you from all your ſinnes. confirme and ſtrengthen you in all goodnes, and bring you to euerlaſting life, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt alſo ſay.

HEare what comfortable words our Sauiour Chriſt ſayeth to all that truely turne to him.

Come vnto me all that trauel and be heauy laden, and I will refreſh you.

So God loued the world, that he gaue his only begotten Sonne, to the end that all that beleeue in him ſhould not periſh but haue life euerlaſting.

HEare alſo what S. Paul ſaith.

This is a true ſaying, and worthy of all men to be receiued, that Jeſus Chriſt came into the world to ſaue ſinners.

HEare alſo what S. Johh ſaith.

If a any man ſinne, we haue an Aduocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſinnes.

¶ After which the Prieſt ſhall proceed ſaying,

Lift vp your hearts.

Anſwere.

We lift them vp vnto the Lord.

Prieſt.

Let vs giue thankes vnto our Lord God.

Anſwere.

Answere.

It is meete and right so to doe.

Priest.

It is very meete and right, and our bounden duty, that we should at all times, and in all places, giue thankes vnto thee. O Lord, holy Father, Almighty, euerlasting God.

¶ Heere shall follow the Proper Preface, according to the time, if there be any especially appointed, or else immediatly shall follow, **Therefore with Angels, &c.**

¶ Proper Prefaces.

¶ Vpon Christmas day, and seuen daies after.

BEcause thou diddest giue Jesus Christ thine onely Sonne to be borne as this day for vs, who by the operation of the holy Ghost was made very man, of the substance of the Virgin Mary his mother, & that without spot of sinne, to make vs clean from all sin. Therefore with Angels, &c:

¶ Vpon Easter day and seuen daies after.

BVt chiefly are we bound to praise thee for the glorious resurrection of thy Sonne Jesus Christ our Lord: for he is the very Paschall Lambe which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life again hath restored to vs euerlasting life. Therefore with Angels, &c.

Vpon Ascension day and seuen daies after.

THrough thy most dearely beloued Sonne Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight, ascended vp into heauen, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glory. Therefore with Angels and Archangels.

¶ Vpon Whitſunday, and ſixe daies after.

THrough Jeſus Chriſt our Lord, according to whoſe moſt true promiſe the holy Ghoſt came downe this day from heauen, with a ſudden great ſound, as it had beene a mighty wind, in the likenes of fiery tongues, lighting vpon the Apoſtles, to teach them, and to lead them to all trueth, giuing them both the gift of diuers languages, and alſo boldneſſe with feruent zeale, conſtantly to preach the Goſpel vnto all Nations, whereby we are brought out of darkneſſe and terrour, into the cleare light and true knowledge of thee, and of thy Sonne Jeſus Chriſt. Therefore with Angels, &c.

¶ Vpon the feaſt of Trinitie.

IT is very meet, right, and our bounden duety, that we ſhould at all times, & in all places giue thankes to thee, O Lord, Almighty, & euerlaſting God, which art one God, one Lord, not one only perſon, but three perſons in one ſubſtance. For that which we beleeue of the glory of the Father, the ſame we beleeue of the Sonne, and the holy Ghoſt, without any difference or inequality. Therefore, &c.

¶ After which Prefaces ſhall follow immediatly.

THerefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts. Heauen and earth are full of thy glory. Glory be to thee, O Lord moſt High.

¶ Then ſhall the Prieſt, kneeling downe at Gods board, ſay in the name of them that ſhall receiue the Communion, this prayer following.

WE doe not preſume to come to this thy Table, O mercifull Lord, truſting in our own righteouſneſſe, but in thy manifolde and great mercies

mercies. We be not worthy so much as to gather vp the crums vnder thy Table. But thou art the same Lord, whose property is alwaies to haue mercy: grant vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs, Amen.

¶ Then the Priest standing vp shall say as followeth.

ALmighty God our heauenly Father, which of thy tender mercy diddest giue thine onely Sonne Iesus Christ to suffer death vpon the Crosse for our redemption, who made there by his one oblation of himselfe once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world, and did institute, & in his holy Gospel command vs to continue a perpetual memory of that his precious death, vntill his comming againe: Heare vs, O mercifull Father, we beseech thee, and grant that we receiuing these thy creatures of Bread and Wine, according to thy Sonne our Sauiour Iesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed, tooke bread, and when he had giuen thankes he brake it, and gaue it to his disciples, saying, Take, eat this is my body, which is giuen for you, do this in remembrance of me. Likewise after Supper he tooke the cup, and when he had giuen thanks, he gaue it to them, saying, Drinke ye all of this, for this is my blood of the New Testament, which is shed for you and for many for the remission of sinnes: doe this as oft as ye shall drinke it, in remembrance of me.

¶ Then shal the Minister first receiue the Communion in both

both kinds himselfe, and next deliuer it to other Ministers (if any be there present) that they may helpe the chiefe Minister, and after, to the people in their hands, kneeling. And when he deliuereth the bred, he shall say.

THe body of our Lord Iesus Christ, which was giuen for thee, preserue thy body and soule into euerlasting life: and take and eate this, in remembrance that Christ died for thee, and feede on him in thine heart by faith, with thankesgiuing.

¶ And the Minister that deliuereth the cup, shall say.

THe blood of our Lord Iesus Christ which was shed for thee, preserue thy body and soule into euerlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankefull.

¶ Then shall the Priest say the Lords prayer, the people repeating after him euery petition. After shall be said as followeth.

O Lord and heauenly Father, we thy humble seruants entirely desire thy fatherly goodnes, mercifully to accept this our sacrifice of praise & thankesgiuing, most humbly beseeching thee to grant, that by the merits and death of thy Sonne Iesus Christ, and through faith in his blood, we and all thy whole Church may obtaine remission of our sinnes, and all other benefits of his passion. And here we offer and present vnto thee, O Lord, our selues, our soules and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we be vnworthy, through our manifold sinnes, to offer vnto thee sacrifice: yet we beseech thee to accept this our bounden duety and seruice, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whom, and

with

with whom in the vnity of the holy Ghost, all honor and glory be vnto thee, O Father Almighty, world without end. Amen.

¶ Or this.

ALmighty and euerliuing God, we most heartily thanke thee, for that thou doest vouchsafe to feed vs which haue duely receiued these holy mysteries, with the spirituall food of the most precious body and blood of thy Sonne our Sauiour Iesus Christ, and doest assure vs thereby of thy fauour and goodnes toward vs, and that we be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, & be also heires through hope, of thy euerlasting kingdom, by the merits of the most precious death and passion of thy deare Sonne: we now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and do all such good workes, as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee, and the holy Ghost, be all honour and glorie, world without ende. Amen.

¶ Then shall be said or sung.

GLory be to God on high, and in earth peace, good wil towards men. We praise thee, we blesse thee, we worship thee, we glorifie thee, we giue thankes to thee for thy great glory. O Lord God, heauenly King, God the Father Almighty, O Lord the onely begotten Sonne Iesu Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the righ hand of God the Father, haue mercy vpon vs. For thou

onely

onely art holy, thou onely art the Lord, thou only, O Christ, with the holy Ghost art most high in the glory of God the Father, Amen.

¶ Then the Priest, or the Bishop if he be present, shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding keepe your hearts and mindes in the knowledge and loue of God, and of his Sonne Iesus Christ our Lord, and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes, Amen.

¶ Collects to be said after the Offertory, when there is no Communion, euery such day one. And the same may be said also as often as occasion shal serue, after the Collects either of Morning and Euening prayer, Communion or Letany, by the discretion of the Minister.

ASsist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants to ward the attainment of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready help, through Christ our Lord, Amen.

O Almighty Lord and euerliuing God, vouchsafe we beseech thee to direct, sanctifie, and gouerne both our hearts & bodies in the wayes of thy Lawes and in the workes of thy Commandements, that through thy most mightie protection, both here and euer, we may be preserued in body & soule, through our Lord and Sauiour Iesus Christ, Amen.

GRaunt we beseech thee, Almightie God, that the words which we haue heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts, that they may bring foorth in vs the fruit of good liuing, to the honour and

praise

praise of thy Name, through Iesus Christ our Lord, Amen.

PReuent vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtaine euerlasting life, through Iesus Christ our Lord. Amen.

ALmighty God, the fountaine of all wisedome, which knowest our necessities before we aske, and our ignorance in asking: we beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthines we dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs, for the worthines of thy Sonne Iesus Christ our Lord, Amen.

ALmighty God, which hast promised to heare the petitions of them that aske in thy sonnes Name, we beseech thee mercifully to encline thine eares to vs that haue made now our prayers and supplications vnto thee, and grant that those things which we haue faithfully asked according to thy will, may effectually be obtained, to the reliefe of our necessity, and to the setting forth of thy glory, through Iesus Christ our Lord, Amen.

¶ Vpon the holy daies (if there be no Communion) shall be said all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer (**for the whole state of Christs Church militant here in earth**) & one or moe of these Collects afore rehearsed, as occasion shall serue. And there shall be no celebration of the Lords Supper, except there be a good number to communicate with the Priest, according to his discretion. And if there be not aboue twentie persons in the Parish of discretion to receiue the Communion, yet there shall be

no Communion, except foure or three at the leaſt communicate with the Prieſt.

And in Cathedrall and Collegiat Churches, where be many Prieſts and Deacons, they ſhall all receiue the Communion with the Miniſter euery Sunday at the leaſt, except they haue a reaſonable cauſe to the contrary. And to take away the ſuperſtition, which any perſon hath or might haue in the bread and wine, it ſhall ſuffice that the bread be ſuch as is vſually to be eaten at the Table with other meats, but the beſt and pureſt wheat bread that conueniently may be gotten. And if any of the bread and wine remaine, the Curate ſhall haue to his owne vſe. The bread and wine for the Communion ſhalbe prouided by the Curate and the Churchwardens, at the charges of the Pariſh, and the Pariſh ſhall be diſcharged of ſuch ſummes of money or other duties, which hitherto they haue paid for the ſame by order of their houſes euery Sunday.

And note that euery Pariſhioner ſhall communicate at the leaſt three times in the yere, of which Eaſter to be one, and ſhall alſo receiue the Sacraments and other Rites, according to the order of this booke appointed. And yeerely at Eaſter, euery Pariſhioner ſhall reckon with his Parſon, Vicar or Curate, or his or their Deputy or Deputies, and pay to them or him all Eccleſiaſticall duties, accuſtomably due, then and at that time to be paid.

The miniſtration of baptiſme to be vſed in the Church.

IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the olde time was not commonly miniſtred but at two times in the yeere: at Eaſter and Whitſuntide: At which times it was openly miniſtred in the preſence of all the Congregation. Which cuſtome now being growen out of vſe, although

although it cannot for many conſiderations be well reſtored againe, it is thought good to follow the ſame as neere as conueniently may be. Wherefore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be miniſtred but vpon Sundayes, & other holy dayes when the moſt number of people may come together, as well for that the Congregation there preſent may teſtifie the receiuing of them that be newly baptized into the number of Chriſts Church, as alſo becauſe in the Baptiſme of Infants, euery man preſent may be put in remembrance of his owne profeſsion made to God in his Baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſter in the Engliſh tongue. Neuertheles, if neceſsitie ſo require, children may at all times be baptized at home.

Publique Baptiſme.

¶ When there are children to be baptized vpon the Sunday or Holy day, the parents ſhall giue knowledge ouer night or in the morning, afore the beginning of morning prayer to the Curate. And then the Godfathers, Godmothers, and people with the children, muſt be ready at the Font, either immediatly after the laſt Leſſon at Morning prayer, or els immediatly after the laſt Leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall aske whether the children be baptized or no. If they anſwere no: then ſhall the Prieſt ſay thus.

Dearly beloued, foraſmuch as all men be conceiued and borne in ſinne, and that our Sauiour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and borne anew of water and of the holy Ghoſt: I beſeech you to call vpon God the Father through our Lord Jeſus Chriſt, that of his bounteous mercy

he wil grant to theſe childrē that thing, which by nature they cannot haue, ꝙ they may be baptized with water and the holy Ghoſt, and receiued into Chriſts holy Church, & be made liuely members of the ſame.

¶ Then ſhall the Prieſt ſay.

¶ Let vs pray.

ALmighty and euerlaſting God, which of thy great mercy diddeſt ſaue Noe and his family in the arke from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people thorow the red Sea, figuring thereby thy holy Baptiſme: and by the Baptiſme of thy welbeloued Son Jeſus Chriſt, didſt ſanctifie the flood Jordan, and al other waters to the myſticall waſhing away of ſinne: We beſeech thee for thine infinit mercies, that thou wilt mercifully look vpon theſe children, ſanctify them, and waſh them with the holy Ghoſt, that they being deliuered from thy wrath, may be receiued into the Arke of Chriſts Church, and being ſtedfaſt in faith, ioyfull through hope, & rooted in charity, may ſo paſſe the waues of this troubleſom world, that finally they may come to the land of euerlaſting life, there to reigne with thee world without end, through Jeſus Chriſt our Lord, Amen.

ALmighty and immortall God, the ayd of all that need, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: We call vpon thee for theſe Infants, that they comming to thy holy baptiſme, may receiue remiſſion of their ſinnes by ſpirituall regeneration. Receiue them, O Lord, as thou haſt promiſed by thy welbeloued Sonne, ſaying, Aſke, and you ſhal haue, ſeek, and you ſhall find, knocke, and it ſhall be opened vnto you. So giue now vnto vs that aſke, let vs that ſeeke,

ſeeke, ſinde, open the gate vnto vs that knocke, that theſe infants may enioy the euerlaſting benediction of thy heauenly waſhing, and may come to the eternall kingdome, which thou haſt promiſed by Chriſt our Lord. Amen.

Then ſhall the Prieſt ſay.

Heare the words of the Goſpel written by Saint Marke in the tenth Chapter.

AT a certaine time they brought children to Chriſt that he ſhould touch them: and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſaid vnto them, Suffer little children to come vnto me, and forbid them not, for to ſuch belongeth the kingdome of God. Verely I ſay vnto you, Whoſoeuer doth not receiue the kingdome of God as a little childe, he ſhal not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and bleſſed them.

¶ After the Goſpel is read, the Miniſter ſhall make this briefe exhortation vpon the words of the Goſpel.

FRiendes, you heare in this Goſpel the words of our Sauiour Chriſt, that hee commanded the children to be brought vnto him: how he blamed thoſe that would haue kept them from him: how he exhorteth all men to follow their innocencie. You perceiue how by his outward geſture and deed he declared his good will toward them: For he imbraced them in his armes, he laid his hands vpon them, and bleſſed them. Doubt ye not therefore, but earneſtly beleeue, that hee will likewiſe fauourably receiue theſe preſent infants, that he wil imbrace them with the armes of his mercie, that he will giue vnto them the bleſſing of eternall life, and make them partakers

of his euerlasting kingdom. Wherefore we being thus perſwaded of the good will of our heauenly Father toward theſe infants, declared by his Sonne Jeſus Chriſt, & nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing theſe children to his holy Baptiſme: let vs faithfully and deuoutly giue thankes vnto him, and ſay.

ALmighty and euerlasting God, heauenly Father, we giue thee humble thankes, that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Encreaſe this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to theſe infants, that they may be borne againe, and be made heires of euerlasting ſaluation, through our Lord Jeſus Chriſt, who liueth & reigneth with thee and the holy Spirit, now and for euer. Amen.

¶ Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers on this wiſe.

WElbeloued friends, ye haue brought theſe children here to be baptized, ye haue prayed that our Lord Jeſus Chriſt would vouchſafe to receiue them, to lay his hands vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the kingdome of heauen, and euerlasting life. Ye haue heard alſo that our Lord Jeſus Chriſt hath promiſed in his Goſpel, to grant all theſe things that ye haue prayed for: which promiſe he for his part will moſt ſurely keepe and performe. Wherefore after this promiſe made by Chriſt, theſe infants muſt alſo faithfully for their part promiſe by you, that be their ſureties, that they will forſake the deuill and all his workes, and conſtantly beleeue Gods holy word, and obediently keepe his Commandements.

¶ Then ſhall the Prieſt demand of the Godfathers and Godmothers theſe queſtions following.

Doeſt

DOest thou forsake the deuil and all his works, the vaine pompe and glory of the world, with all couetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

Answere.

I forsake them all.

Minister.

Doest thou beleeue in God the Father Almightie, maker of heauen and earth? And in Jesus Christ his onely begotten Sonne our Lord? And that he was conceiued by the holy Ghost, borne of the Virgine Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, & also did rise againe the third day, that he ascended into heauen, and sitteth at the right hand of God the Father almightie, and from thence shall come againe at the end of the world, to iudge the quick and the dead? And doest thou beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the remission of sinnes, the resurrection of the flesh, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

Minister.

Wilt thou be baptized in this faith?

Answere.

That is my desire.

¶ Then shall the Priest say.

O Merciful God, grant that the old Adam in these children may be so buried, that the new man may be raised vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the spirit, may liue and grow in them. Amen.

Grant that they may haue power and strength to

haue victory, and to triumph against the deuill, the world, and the flesh, Amen.

Grant that whosoeuer is heere dedicated to thee by our office and Ministery, may also be indued with heauenly vertues, & euerlastingly rewarded through thy mercy, O blessed Lord God, who doest liue and gouerne all things, world without end, Amen.

ALmighty euerliuing God, whose most dearely beloued Sonne Iesus Christ for the forgiuenesse of our sinnes, did shed out of his most precious side both water and blood, and gaue commandement to his disciples, that they should goe teach all Nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghost: Regard, we beseech thee, the supplications of thy Congregation, and grant that all thy seruants which shalbe baptized in this water, may receiue the fulnesse of thy grace, & euer remaine in the number of thy faithfull and elect children, through Iesus Christ our Lord, Amen.

¶ Then the Priest shal take the child in his hands, and aske the name. And naming the childe, shall dippe it in the water, so it be discreetly and warily done, saying.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

¶ And if the childe be weake, it shall suffice to powre water vpon it, saying the aforesaid words.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

¶ Then the Priest shall make a Crosse vpon the childes forehead, saying.

WE receiue this child into the Congregation of Christs flocke, and do signe him with the signe of the Crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, & manfully

fully to fight vnder his banner, against sinne, the world, and the deuil, and to continue Christs faithful souldier and seruant, vnto his liues end. Amen.

¶ Then shall the Priest say.

SEeing now, dearely beloued brethren, that these children bee regenerate and grafted into the body of Christs Congregation, let vs giue thankes vnto God for these benefits, and with one accord make our prayers vnto Almighty God, that they may leade the rest of their life according to this beginning.

¶ Then shall be said.

Our Father which art in heauen, &c.

¶ Then shall the Priest say.

WEeeld thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receiue him for thine owne child by adoption, and to incorporate him into thy holy Congregation. And humbly we beseech thee to grant, that he being dead vnto sinne, and liuing vnto righteousnesse, and being buried with Christ in his death, may crucifie the old man, and vtterly abolish the whole body of sinne, that as he is made partaker of the death of thy Sonne, so he may be partaker of his resurrection, so that finally, with the residue of thy holy Congregation, he may be inheritour of thine euerlasting kingdome, through Christ our Lord, Amen.

¶ At the last end, the Priest calling the Godfathers & Godmothers together, shall say this exhortation following.

FOrasmuch as these children haue promised by you to forsake the deuill and all his workes, to beleeue in God, and to serue him: you must remember that it is your parts and dueties to see that these infants be taught,

ſo ſoone as they ſhalbe able to learne, what a ſolemne vow, promiſe and profeſſion they haue made by you. And that they may know theſe things the better, yee ſhall call vpon them to heare Sermons, and chiefely you ſhall prouide that they may learne the Creed, the Lords prayer and the ten Commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeue to his ſoules health, and that theſe children may bee vertuously brought vp to leade a godly and a Chriſtian life remembring alwayes that Baptiſme doeth repreſent vnto vs our profeſſion, which is to follow the example of our Sauiour Chriſt, and to be made like vnto him, that as he died, and roſe againe for vs, ſo ſhould we which are baptized, die from ſin, and riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlineſſe of liuing.

¶ The miniſter ſhal cõmand that the children be brought to the Biſhop, to be confirmed of him, ſo ſoone as they can ſay in their vulgar tongue, the Articles of the Faith, the Lords prayer, and the ten Commandements, and be further inſtructed in the Catechiſme, ſet foorth for that purpoſe, according as it is there expreſſed.

¶ Of them that are to be baptized in priuate houſes, in time of neceſſitie, by the Miniſter of the Pariſh, or any *other lawfull Miniſter that can be procured.*

¶ The Paſtors and Curates ſhall often admoniſh the people, that they deferre not the Baptiſme of Infants any longer then the Sunday, or other Holy day next after the childe be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, & by him approued. And alſo they ſhall warne them, that without great cauſe and neceſsity, they procure not their children to

be

be baptized at home in their houſes. And when great need ſhall compell them ſo to do, then Baptiſme ſhalbe adminiſtred on this faſhion. Firſt, let the lawfull Miniſter, and them that be preſent, call vpon God for his grace, and ſay the Lords prayer, if time will ſuffer. And then the childe being named by ſome one that is preſent, the ſaid lawfull Miniſter ſhall dippe it in water, or powre water vpon it, ſaying theſe words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ And let them not doubt, but that the child ſo baptized, is lawfully and ſufficiently baptized, & ought not to be baptized againe. But yet neuertheles, if the child which is after this ſort baptized, doe afterward liue, it is expedient that it be brought into the Church, to the intent that if the Prieſt or miniſter of the ſame pariſh did himſelf baptize that child, the Congregation may be certified of the true forme of Baptiſme by him priuately before vſed: Or if the childe were baptized by any other lawfull Miniſter, that then the Miniſter of the pariſh, where the child was borne or Chriſtened, ſhall examine & try, whether the child be lawfully baptized or no. In which caſe, if thoſe that bring any child to the Church, doe anſwere that the ſame childe is already baptized, then ſhall the Miniſter examine them further, ſaying.

By whom was the childe baptized?

Who was preſent when the childe was baptized?

And becauſe ſome things Eſſentiall to this Sacrament, may happen to be omitted, throught feare or haſte in ſuch times of extremitie: Therefore I demand further of you.

With what matter was the child baptized?

With what words was the child baptized?

Whether thinke you the child to bee lawfully and perfectly baptized?

¶ And if the Minister shall find by the answeres of such as bring the child, that all things were done as they ought to be: then shall not he christen the child raigne, but shal receiue him as one of the flocke of the true Christian people, saying thus.

I Certifie you, that in this case all is well done, and according vnto due order, concerning the baptizing of this child, which being borne in original sinne, and in the wrath of God, is now by the lauer of regeneration in Baptisme, receiued into the number of the children of God, and heires of euerlasting life. For our Lord Jesus Christ doth not denie his grace and mercie vnto such Infants, but most louingly doeth call them vnto him, as the holy Gospel doth witnesse to our comfort on this wise.

Mark. 10. 13. AT a certaine time they brought children vnto Christ that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and said vnto them, suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verily I say vnto you, whosoeuer doth not receiue the kingdom of God as a little child, he shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, & blessed them.

¶ After the Gospel is read, the Minister shall make this exhortation vpon the words of the Gospel.

FRiends, ye heare in this Gospel the words of our Sauiour Christ, that he commanded the children to be brought vnto him: how he blamed those that would haue kept them from him: how he exhorted all men to follow their innocency. Ye perceiue how by his outward gesture and deed, hee declared his good will toward them: For he embraced them in his armes, hee laid his handes vpon them, and blessed them

them. Doubt ye not therefore, but earneſtly beleeue, that hee hath likewiſe fauourably receiued this preſent Infant, that he hath embraced him with the armes of his mercy, that he hath giuen vnto him the bleſſing of eternall life, and made him partaker of his euerlaſting kingdome. Wherefore, we being thus perſwaded of the good will of our heauenly Father, declared by his Sonne Jeſus Chriſt towards this Infant, let vs faithfully and deuoutly giue thankes vnto him, and ſay the prayer which the Lord himſelfe taught, and in declaration of our faith, let vs recite the Articles contained in our Creed.

¶ Here the Miniſter, with the Godfathers and Godmothers, ſhall ſay.

Our Father which art in heauen, &c.

¶ Then ſhall the Prieſt demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay.

Doeſt thou in the name of this childe forſake the deuill and all his workes, the vaine pompe and glory of the world, with all the couetous deſires of the ſame, the carnall deſires of the fleſh, and not to follow and be led by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou in the name of this childe profeſſe this faith, to beleeue in God the Father Almightie, maker of heauen and earth? And in Jeſus Chriſt his onely begotten Sonne our Lord? And that he was conceiued by the holy Ghoſt, borne of the Virgin Marie, that hee ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and alſo did riſe againe the third day, that hee aſcended into heauen, and ſitteth at the right

hand

hand of God the Father Almightie, and from thence he ſhall come againe at the end of the world, to iudge the quicke and the dead? And do you in his name beleeue in the holy Ghoſt, the holy Catholike Church, the Communion of Saints, the remiſſion of ſinnes, reſurrection, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

¶ Let vs pray.

ALmighty and euerlaſting God, heauenly Father, we giue thee humble thanks, for that thou haſt vouchſafed to call vs to the knowledge of thy grace, and faith in thee: Encreaſe this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to this Infant, that hee being borne againe, and being made heire of euerlaſting ſaluation, through our Lord Jeſus Chriſt, may continue thy ſeruant & attaine thy promiſe, through the ſame our Lord Jeſus Chriſt thy Son, who liueth & reigneth with thee in the vnity of ỹ ſame holy Spirit euerlaſtingly. Amen.

¶ Then ſhall the Miniſter make this exhortation to the Godfathers and Godmothers.

FOrasmuch as this childe hath promiſed by you to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your part and dutie, to ſee that this infant be taught, ſo ſoone as he ſhall be able to learne, what a ſolemne vow, promiſe & profeſſion he hath made by you. And that he may know theſe things the better, ye ſhal call vpon him to heare Sermons, & chiefly ye ſhal prouide that he may learne the Creed, the Lords prayer, & the ten Commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeue to his ſoules health, and that this childe may be vertuouſly brought vp, to lead a godly and a

Chriſtian

Chriſtian life, remembring alway that Baptiſme doth repreſent vnto vs our profeſſion, which is to follow the example of our Sauiour Chriſt, and be made like vnto him, that as he died and roſe againe for vs, ſo ſhould we which are baptized, die from ſin, and riſe again vnto righteouſnes, continually mortifying all our euil and corrupt affections, and dayly proceeding in all vertue, and godlineſſe of liuing.

And ſo foorth as in Publike Baptiſme.

But if they which bring the infants to the Church, do make ſuch vncertaine anſwers to the Prieſts queſtions, as that it cannot appeare that the child was baptized with water, In the Name of the Father, and of the Sonne, and of the holy Ghoſt, which are Eſſentiall parts of Baptiſme: then let the Prieſt baptize it in forme aboue written, concerning Publike Baptiſme, ſauing that at the dipping of the childe in the Font, he ſhall vſe this forme of words.

If thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ The order of Confirmation, or laying on of hands vpon children baptized, and able to render an account of their faith, according to the Catechiſme following.

TO the ende that confirmation may be miniſtred to the more edifying of ſuch as ſhal receiue it, according to S. Pauls doctrin, who teacheth that all things ſhould be done in the Church to the edification of the ſame, it is thought good that none hereafter ſhall be confirmed, but ſuch as can ſay in their mother tongue the Articles of the faith, the Lords prayer, and the ten commandements, and can alſo anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion appoſe him in. And this order is moſt conuenient to be obſerued for diuers conſiderations.

Firſt, becauſe that when children come to the yeeres of diſcretion

diſcretion, & haue learned what their Godfathers & Godmothers promiſed for them in Baptiſme, they may then themſelues with their owne mouth, & with their own conſent, openly before the Church ratifie & cõfirme the ſame, & alſo promiſe that by the grace of God they wil euermore indeauour themſelues faithfully to obſerue and keepe ſuch things as they by their owne mouth & confeſsion haue aſſented vnto. Secondly, foraſmuch as confirmation is miniſtred to them that be baptized, that by impoſition of hands and prayer they may receiue ſtrength and defence againſt all temptations to ſin, and the aſſaults of the world and the deuill, it is moſt meet to bee miniſtred when children come to that age, that partly by the frailtie of their owne fleſh, partly by the aſſaults of the world and the deuill, they beginne to be in danger to fall into ſundry kinds of ſinne.

Thirdly, for that it is agreeable with the vſage of the Church in times paſt: wherby it was ordained that Confirmation ſhould be miniſtred to them that were of perfitage, that they being inſtructed in Chriſts religion, ſhould openly profeſſe their owne faith, and promiſe to be obedient vnto the will of God. And that no man ſhall thinke that any detriment ſhall come to children by deferring of their confirmation, hee ſhall know for truth, that it is certaine by Gods word, that children being baptized, haue all things neceſſary for their ſaluation, and be vndoubtedly ſaued.

¶ A Catechiſme, that is to ſay, An inſtruction to bee learned of euery child, before he be brought to be confirmed by the Biſhop.

WHat is your Name?

Anſwere.

N. or M.

Queſtion.

Who gaue you this name?

Anſwere

Answere.

My Godfathers & Godmothers in my Baptisme, wherein I was made a member of Christ, the childe of God, and an inheritour of the kingdom of heauen.

Question.

What did your Godfathers and Godmothers then for you?

Answere.

They did promise and bowe three things in my name. First, that I should forsake the deuill, and all his workes, the pompes, and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleeue all the articles of the Christian faith. And thirdly, that I should keepe Gods holy wil and Commandements, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bound to beleeue, and to doe as they haue promised for thee?

Answere.

Yes verily: and by Gods helpe so I will. And I heartily thanke our heauenly Father, that he hath called me to this state of Saluation, through Iesus Christ our Sauiour. And I pray God to giue mee his grace, that I may continue in the same vnto my liues end.

Question.

Rehearse the Articles of thy Beliefe.

Answere.

I Beleeue in God the Father Almightie, maker of heauen and earth. And in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgine Mary, suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose againe from the

the dead, he ascended into heauen, and sitteth at the right hand of God the Father Almighty: from thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church, the Communion of saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Question.

What doest thou chiefely learne in these Articles of thy beleefe?

Answere.

First I learne to beleeue in God the Father, who hath made me and all the world.

Secondly in God the Sonne, who hath redeemed me, and all mankinde.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you that you should keepe Gods Commandements. Tell me how many there be.

Answere.

Tenne.

Question.

Which be they?

Answere.

THe same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt haue none other gods but me.

ii Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: thou shalt not bow downe to them,

nor

nor worship them. For I the Lord thy God am a iealous God, and visite the sinnes of the fathers vpon the children vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me, and keepe my Commandements.

iii. Thou shalt not take the Name of the Lord thy God in vaine: For the Lord will not hold him guiltlesse that taketh his Name in vaine.

iiii. Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to do, but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt doe no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy mayde seruant, thy cattell, and the stranger that is within thy gates: For in sixe dayes the Lord made heauen and earth, the Sea, and all that in them is, and rested the seuenth day wherefore the Lord blessed the seuenth day and hallowed it.

v. Honour thy father and thy mother, that thy dayes may bee long in the land which the Lord thy God giueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse against thy neighbour.

x. Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his ore, nor his asse, nor any thing that is his.

Question.

What doest thou chiefely learne by these Commandements?

Answere.

Answere.

I learne two things: My duety towards God, and my duety towards my neighbour.

Question.

What is thy dutie towards God?

Answere.

My dutie towards God is to beleeue in him, to feare him, and to loue him with all my heart, with al my mind, with al my soule, and with al my strength. To worship him, to giue him thankes, to put my whole trust in him, to call vpon him, to honour his holy Name and his word, and to serue him truely all the dayes of my life.

Question.

What is thy dutie toward thy neighbour?

Answere.

My dutie towards my neighbour is to loue him as my selfe, and to doe to all men as I would they should doe vnto me. To loue, honour, and succour my father and mother. To honor and obey the King and his ministers. To submit my selfe to all my gouernours, teachers, Spirituall pastours and masters. To order my selfe lowly and reuerently to all my betters. To hurt no body by word or deede, To be true and iust in all my dealing, to beare no malice nor hatred in my heart. To keepe my handes from picking and stealing, and my tongue from euill speaking, lying, and slandering. To keepe my body in temperance, sobernesse, and chastitie. Not to couet nor desire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my dutie in that state of life vnto the which it shall please God to call me.

Question.

My good child, know this, that thou art not able

to

to doe these things of thy selfe, nor to walke in the Commandements of God, and to serue him, without his special grace, which thou must learne at al times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

Answere.

OUr Father which art in heauen, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer?

Answere.

I desire my Lord God our heauenly Father, who is the giuer of all goodnes, to send his grace vnto me and to all people, that wee may worship him, serue him, and obey him as wee ought to doe. And I pray vnto God, that he wil send vs al things that be needfull both for our soules and bodies, and that he will be mercifull vnto vs, and forgiue vs our sinnes, and that it will please him to saue and defend vs in all dangers ghostly and bodily, and that he wil keepe vs from all sinne and wickednesse, and from our ghostly enemie, and from euerlasting death. And this I trust he will doe of his mercy and goodnesse, through our Lord Iesus Christ. And therefore I say, Amen. So be it.

Question.

How many Sacraments hath Christ ordained in his Church?

Answere.

Two onely, as generally necessary to saluation,

that is to say, Baptisme and the Supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Answere.

I meane an outward and visible signe, of an inward and spirituall grace, giuen vnto vs, ordained by Christ himselfe, as a meanes whereby we receiue the same, and a pledge to assure vs thereof.

Question.

How many parts be there in a Sacrament?

Answere.

Two: the outward visible Signe, and the inward Spirituall Grace.

Question.

What is the outward visible Signe, or forme in Baptisme?

Answere.

Water: wherein the person baptized is dipped, or sprinckled with it, In the Name of the Father, and of the Sonne, and of the holy Ghost.

Question.

What is the inward and Spirituall grace.

Answere.

A death vnto sin, and a new-birth vnto righteousnes, for being by nature borne in sin, and the children of wrath, we are hereby made the children of grace.

Question.

What is required of persons to be baptized?

Answere.

Repentance, whereby they forsake sin: and Faith, whereby they stedfastly beleeue the promises of God, made to them in that Sacrament.

Question.

Question.

Why then are Infants baptized, when by reason of their tender age, they cannot performe them?

Answere.

Yes: they doe performe them by their Suerties, who promise and vow them both in their names: which when they come to age, themselues are bound to performe.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answere.

For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which wee receiue thereby.

Question.

What is the outward part, or Signe of the Lords Supper?

Answere.

Bread and Wine, which the Lord hath commanded to be receiued.

Question.

What is the inward part, or thing signified?

Answere.

The Body and Blood of Christ, which are verely and indeed taken and receiued of the faithfull in the Lords Supper.

Question.

What are the benefits whereof wee are partakers thereby?

Answere.

The strengthening and refreshing of our soules by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Queſtion.

What is required of them which come vnto the Lords Supper.

Anſwere.

To examine themſelues whether they repent them truely of their former ſinnes, ſteadfaſtly purpoſing to leade a New life, haue a liuely faith in Gods mercie through Chriſt, with a thankefull remembrance of his death, and be in charitie with all men.

¶ So ſoone as the children can ſay in their mother tongue the Articles of the faith, the Lords prayer, the ten Commandements, and alſo can anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop, or ſuch as he ſhall appoint, ſhal by his diſcretion appoſe them in: then ſhal they be brought to the Biſhop, by one that ſhall be his Godfather or Godmother, that euery child may haue a witneſſe of his confirmation. And the Biſhop ſhall confirme them on this wiſe.

Confirmation, or laying on of hands.

OVr helpe is in the Name of the Lord.

Anſwere.

Which hath made heauen and earth.

Miniſter.

Bleſſed be the Name of the Lord.

Anſwere.

Henceforth world without end.

Miniſter.

Lord heare our prayers.

Anſwere.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

ALmightie and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, & hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, we beseech thee, O Lord, with the holy Ghost the comforter, and daily increase in them thy manifold giftes of grace, the spirit of wisedome and vnderstanding, the spirit of counsell and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them, O Lord, with the spirit of thy holy feare. Amen.

¶ Then the Bishop shall lay his hand vpon euery child seuerally, saying,

Defend, O Lord this childe with thy heauenly grace, that he may continue thine for euer, and daily increase in thy holy Spirit more and more, vntill he come vnto thy euerlasting kingdome. Amen.

¶ Then shall the Bishop say,

¶ Let vs pray.

ALmighty and euerliuing God, which makest vs both to will, and to doe those things that be good and acceptable vnto thy Maiesty, we make our humble supplications vnto thee for these children, vpon whom, after the example of the holy Apostles, wee haue laid our hands, to certifie them by this signe of thy fauour & gracious goodnes toward them: let thy Fatherly hand, we beseech thee, euer be ouer them: let thy holy Spirit euer be with them, and so leade them in the knowledge and obedience of thy word,

that in the end they may obtaine the euerlasting life, through our Lord Iesus Christ, who with thee, and the holy Ghost, liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children saying thus.

The blessing of God Almighty, the Father, the Sonne, and the holy Ghost be vpon you, and remaine with you for euer. Amen.

¶ The Curat of euery Parish, or some other at his appointment, shall diligently vpon Sundayes and Holy dayes, halfe an houre before Euensong, openly in the Church instruct and examine so many children of his parish, sent vnto him, as the time will serue, and as he shall thinke conuenient, in some part of this Catechisme.

¶ And al Fathers, Mothers, Masters, & Dames, shal cause their children, seruants and prentises, (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and be ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne. And whensoeuer the Bishop shall giue knowledge for children to be brought before him to any conuenient place for their Confirmation, then shall the Curate of euery Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of the faith, the Lords Prayer, and the ten Commandements, and also how many of them can answere to the other questions contained in this Catechisme.

¶ And there shal none be admitted to the holy Communion, vntill such times as he can say the Catechisme, and be confirmed.

¶ The

The forme of ſolemnization of Matrimonie.

¶ Firſt, the Banes muſt be asked three ſeuerall Sundaies or Holy dayes in the time of ſeruice, the people being preſent, after the accuſtomed manner.

¶ And if the perſons that ſhould be married, dwell in diuers Pariſhes, the Banes muſt be asked in both Pariſhes: and the Curate of the one Pariſh ſhall not ſolemnize Matrimonie betwixt them, without a Certificate of the Banes being thrice asked, from the Curate of the other Pariſh.

¶ At the day appointed for ſolemnization of Matrimony, the perſons to be maried ſhal come into the body of the Church, with their friends and neighbours. And there the Prieſt ſhall ſay thus.

DEarely beloued friends, we are gathered together heere in the ſight of God, and in the face of this Congregation, to ioyne together this man and this woman in holy Matrimony, which is an honourable eſtate, inſtituted of God in Paradiſe, in the time of mans innocency, ſignifying vnto vs the myſticall vnion that is betwixt Chriſt and his Church: which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that hee wrought in Cana of Galile, and is commended of S. Paul to bee honourable among all men, and therefore is not to be enterpriſed nor taken in hand vnaduiſedly, lightly, or wantonly, to ſatiſfie mens carnall luſtes and appetites, like bruite beaſts that haue no vnderſtanding, but reuerently, diſcreet-

ly, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimonie was ordained. One was the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedie against sinne, and to auoid fornication, that such persons as haue not the gift of continencie, might marry, and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall societie, helpe, and comfort that the one ought to haue of the other both in prosperity and aduersity, into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause, why they may not lawfully be ioyned together, let him now speake, or else hereafter for euer hold his peace.

¶ And also speaking to the persons that shall be married, he shall say.

I Require and charge you, as you will answere at the dreadfull day of Iudgement, when the secrets of all hearts shalbe disclosed, that if either of you doe know any impediment, why ye may not be lawfully ioyned together in Matrimony, that ye confesse it. For be ye well assured, that so many as be coupled together otherwise then Gods word doth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ At which day of Mariage, if any man do alleage and declare any impediment, why they may not bee coupled together in Matrimony by Gods Law, or the Lawes of this Realme, and will be bound, and sufficient Sureties with him, to the parties, or els put in a caution to the full

value

value of ſuch charges as the perſons to be married do ſuſtaine, to prooue his allegation: then the ſolemnization muſt be deferred vnto ſuch time, as the trueth bee tried. If no impediment be alleadged, then ſhall the Curate ſay vnto the man,

N. WIlt thou haue this woman to thy wedded wife, to liue together after Gods ordinance in the holy eſtate of Matrimony? Wilt thou loue her, comfort her, honour and keepe her, in ſickneſſe and in health: and forſaking all other, keepe thee onely vnto her, ſo long as you both ſhall ſhall liue?

The man ſhall anſwere,

I will.

Then ſhall the Prieſt ſay vnto the woman,

N. WIlt thou haue this man to thy wedded husband, to liue together after Gods ordinance in the holy eſtate of Matrimony? Wilt thou obey him, and ſerue him, loue, honour, and keepe him in ſickneſſe and in health, and forſaking all other, keepe thee onely vnto him, ſo long as you both ſhall liue?

The woman ſhall anſwere,

I will.

Then ſhall the miniſter ſay,

Who giueth this woman to be married to this man?

¶ And the miniſter receiuing the woman at her fathers or friends hands, ſhal cauſe the man to take the woman by the right hand, and ſo either to giue their troth to other, the man firſt ſaying.

I N. take thee N. to my wedded wife, to haue and to hold from this day forward, for better, for worſe, for richer, for poorer, in ſickneſſe and in health, to

loue and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then shal they loose their hands, and the woman taking againe the man by the right hand shall say.

I N. take thee N. to my wedded husband, to haue and to hold from this day forward, for better, for worse, for richer, for poorer, in sickneſſe and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

¶ Then shall they againe loose their hands, and the man shal giue vnto the woman a Ring, laying the same vpon the Booke with the accustomed dutie to the Priest and Clarke. And the Priest taking the Ring, shall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man taught by the Priest, shall say.

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say.

¶ Let vs pray.

O Eternall God, creator and preseruer of all mankind, giuer of all spirituall grace, the authour of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom we blesse in thy Name, that as Isahac & Rebecca liued faithfully together, so these persons may surely performe

and

and keepe the vow & couenant betwixt them made, (wherof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest ioyne their right hands together, and say.

Those whom God hath ioyned together, let no man put asunder.

¶ Then shall the Minister speake vnto the people.

Forasmuch as N. and N. haue consented together in holy wedlock, and haue witnessed the same before God and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce that they be man and wife together. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And the Minister shall adde this blessing.

GOd the Father, God the Sonne, God the holy Ghost, blesse, preserue, and keepe you, the Lord mercifully with his fauour looke vpon you, and so fil you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

¶ Then the Minister or Clarkes going to the Lordes Table, shall say or sing this Psalme following.

BLessed are all they that feare the Lord: and walke in his wayes. Beati omnes. Psa. 128.

For thou shalt eat the labour of thy hands: O well is thee, and happy shalt thou be.

Thy

Thy wife shall bee as the fruitfull vine: vpon the walles of thine house.

Thy children like the olive branches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Or this Psalme.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may bee knowen vpon the earth: thy sauing health among all Nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations reioyce and bee glad: for thou shalt iudge the folk righteously, and gouerne the Nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her encrease: and God euen our owne God, shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shal be: world without end. Amen.

The

¶ This Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face toward them, shall say.

Lord haue mercy vpon vs.

Answere.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

OVr Father which art in heauen, hallowed be thy Name, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant, and thy handmaid.

Answere.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy Holy place.

Answere.

And euermore defend them.

Minister.

Be vnto them a Tower of strength.

Answere.

From the face of their enemie.

Minister.

O Lord heare our prayer.

Answere.

And let our crie come vnto thee.

Minister.

OGod of Abraham, God of Isahac, God of Iacob, blesse these thy seruants, and sow the seed of eternall life in their mindes, that whatsoeuer in thy holy

holy word they shall profitably learne, they may in deed fulfil the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safetie vnder thy protection, may abide in thy loue vnto their liues end, through Jesus Christ our Lord. Amen.

¶ This prayer next following shall be omitted, where the woman is past childbirth.

O Mercifull Lord and heauenly Father, by whose gracious gift mankind is encreased: We beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue and honestie, that they may see their childrens children vnto the third and fourth generation, vnto thy praise and honour, through Jesus Christ our Lord. Amen.

O God, which by thy mightie power hast made all things of nought, which also (after other things set in order) diddest appoint, that out of man, (created after thine own image and similitude,) woman should take her beginning, and knitting them together, diddest teach that it should neuer be lawfull to put asunder those whom thou by Matrimony haddest made one. O God which hast consecrated the state of Matrimonie to such an excellent mystery, that in it is signified and represented the spirituall marriage and vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife according to thy word, as Christ did loue his spouse the Church, who gaue himselfe

for

for it, louing and cherishing it euen as his owne flesh, and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, and peace, be a follower of holy and godly matrons. O Lord blesse them both, and grant them to inherite thy euerlasting kingdome, through Iesus Christ our Lord, Amen.

¶ Then shall the Priest say.

ALmighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in marriage: powre vpon you the riches of his grace, sanctifie and blesse you that ye may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

¶ Then shal begin the Communion And after the Gospel shalbe said a Sermon, wherin ordinarily, so oft as there is any marriage, the office of a man and wife shal be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth.

ALl ye which be maried, or which intend to take the holy estate of Matrimonie vpon you, heare what holy Scripture doeth say as touching the duety of husbands towards their wiues, and wiues towards their husbands.

S. Paul in his Epistle to the Ephesians the fifth Chapter, doeth giue this commandement to all maried men. Yee husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that he might make it vnto him-

himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy and blameless. So men are bound to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh: but nourisheth and cherisheth it, euen as the Lord doeth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh, This mysterie is great: but I speake of Christ, and of the Congregation. Neuertheless, let euery one of you so loue his owne wife, euen as himselfe.

Colos. 3. Likewise the same S. Paul writing to the Colossians, speaketh thus to all men that be married, Ye men loue your wiues, and be not bitter vnto them.

1. Pet. 3. Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, sayth vnto all men that are maried. Ye husbands, dwell with your wiues according to knowledge, giuing honour vnto the wife as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers be not hindered.

Hitherto ye haue heard the duty of the husband toward the wife. Now likewise yee wiues heare and learne your duties towards your husbands, euen as it is plainly set forth in holy Scripture.

Ephes. 5. S. Paul in the forenamed Epistle to the Ephesians teacheth you thus: Ye women submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and he is also the Sauiour of the whole body.

Ther-

Therefore as the Church or Congregation is subiect vnto Christ: So likewise let the wiues also be in subiection to their owne husbands in all things. And againe he saith, Let the wife reuerence her husband. And in his Epistle to the Colossians S. Paul giueth you this short lesson, Ye wiues submit your selues vnto your owne husbands, as it is conuenient in the Lord. Colos. 3.

Saint Peter also doeth instruct you very godly, thus saying, Let wiues be subiect to their own husbands, so that if any obey not the word, they may be wonne without the word, by the conuersation of the wiues, while they beholde your chaste conuersation coupled with feare. Whose apparrell let it not be outward with broided haire, and trimming about with gold, either by putting on of gorgeous apparel: but let the hid man which is in the heart, be without all corruption, so that the spirit be milde & quiet, which is a precious thing in the sight of God. For after this maner in the olde time did the holy women which trusted in God, apparell themselues, being subiect to their owne husbands: As Sara obeyed Abraham, calling him Lord, whose daughters ye are made doing well, and not being dismayed with any feare. 1. Pet. 3.

¶ The newe married persons the same day of their marriage, must receiue the holy Communion.

¶ The order for the visitation of the sicke.

¶ The Priest entring in to the sicke persons house shal say.

Peace be in this house, and to all that dwell in it.

¶ When he commeth into the sicke mans presence, he shall say kneeling downe.

REmember not LORD our iniquities, nor the iniquities of our forefathers. Spare vs good LORD, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Lord haue mercy vpon vs.
Christ haue mercie vpon vs.
Lord haue mercy vpon vs.

OVr Father which art in heauen, &c.
And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answere.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answere.

And euermore mightily defend him.

Minister.

Let the enemie haue none aduantage of him.

Answere.

Nor the wicked approch to hurt him.

Minister.

Be vnto him, O Lord, a strong Tower.

Answere.

From the face of his enemie.

Minister.

The visitation of the sicke.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, behold, visite and relieue this thy seruant. Looke vpon him with the eies of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetuall peace and safety, through Iesus Christ our Lord. Amen.

HEare vs Almighty and most mercifull God and Sauiour, extend thine accustomed goodnesse to this thy seruant, which is grieued with sicknesse: visite him, O Lord, as thou diddest visit Peters wiues mother, and the Captaines seruant. So visit and restore to this sick person his former health, (if it be thy will) or else giue him grace to take thy visitation, that after this painefull life ended, hee may dwell with thee in life euerlasting. Amen.

¶ Then shall the Minister exhort the sicke person after this forme, or other like.

DEarely beloued, know this, that Almightie God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weakenesse and sickenesse. wherefore, whatsoeuer your sicknes is, know you certainly, that it is Gods visitation. And for what cause soeuer this sicknesse is sent vnto you, whether it be to try your patience for the example of others, and that your faith may bee found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endlesse felicitie, or else it be sent vnto you to correct & amend in you whatsoeuer doth offend the eyes of your heauenly Father: know you certainely, that if you truely repent

pent you of your sins, and beare your sickenesse patiently, trusting in Gods mercy, for his deare Sonne Jesus Christs sake, and render vnto him humble thankes for his fatherly visitation, submitting your selfe wholly vnto his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ If the person visited be very sicke, then the Curate may end his exhortation in this place.

TAke therefore in good worth the chastisement of the Lord. For whom the Lord loueth, he chastiseth: yea, as S. Paul saith, he scourgeth euery sonne which he receiueth. If ye indure chastisement, he offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are ye bastards and not children. Therefore seeing that when our carnall fathers doe correct vs, we reuerently obey them: shall we not now much rather be obedient to our spirituall Father, and so liue? And they for a few dayes do chastise vs after their owne pleasure: but he doth chastise vs for our profit, to the intent he may make vs partakers of his holinesse. These words good brother, are Gods words, and written in holy Scripture for our comfort & instruction, that we should patiently and with thankesgiuing beare our heauenly Fathers correction, whensoeuer by any maner of aduersitie it shall please thy gracious goodnesse to visit vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles and sicknesses. For he himselfe went not vp to ioy, but first he suffred paine, he entred not into his glory, before he was crucified, so truely our way to eternal ioy is to suffer here with

Christ

Christ, and our doore to enter into eternall life, is gladly to die with Christ, that we may rise againe from death, and dwell with him in euerlasting life. Now therefore, taking your sickenesse, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your baptisme. And forasmuch as after this life, there is account to bee giuen vnto the righteous Iudge, of whom all must bee iudged without respect of persons: I require you to examine your self and your state, both toward God and man, so that accusing and condemning your selfe for your owne faults, you may finde mercy at our heauenly Fathers hand for Christs sake, and not be accused and condemned in that fearefull iudgement: therefore I shall shortly rehearse the articles of our faith, that you may knowe whether you doe beleeue as a Christian man should or no.

¶ Here the Minister shall rehearse the Articles of the faith, saying thus,

DOest thou beleeue in God the Father Almightie, &c. As it is in Baptisme.

Then shall the Minister examine whether he be in charitie with al the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where he had done wrong or iniury to any man, that he make amends to the vttermost of his power. And if he haue not afore disposed of his goods, let him then make his will, and also declare his debts, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his executors. But men must be oft admonished that they set an order for their temporall goods and lands, when they be in health.

These wordes before rehearsed may be said, before the

Minister begin his prayer, as he shall see cause. The Minister may not forget nor omit to moue the sicke person, and that most earnestly, to liberalitie toward the poore. Heere shal the sick person make a special confession, if he feele his conscience troubled with any waighty matter. After which confession, the Priest shall absolue him after this sort.

OVr Lord Iesus Christ, who hath left power to his Church to absolue all sinners which truely repent and beleeue in him, of his great mercy forgiue thee thine offences: and by his authority committed vnto mee, I absolue thee from all thy sinnes, in the Name of the father, and of the Sonne, and of the holy Ghost, Amen.

¶ And then the Priest shall say the Collect following.

¶ Let vs pray.

OMost merciful God, which according to the multitude of thy mercies doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renew in him, most louing Father, whatsoeuer hath beene decayed by the fraud and malice of the deuill, or by his owne carnall will and frailnesse, preserue and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, asswage his paine, as shall be seene to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearely beloued Son Iesus Christ, Amen.

¶ Then shall the Minister say this Psalme.

In te Domine speraui. psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid mee, and deliuer mee in thy righteousnesse, incline

cline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord, God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I bene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my prayse shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth bee filled with thy prayse: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake mee not when my strength faileth me.

For mine enemies speake against me and they that lay wait for my soule, take their counsaile together saying: God hath forsaken him, persecute him and take him, for there is none to deliuer him.

Go not farre from me, O God: my God haste thee to helpe me.

Let them be confounded & perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

As for mee, I will patiently abide alway: and wil praise thee more and more:

My mouth shall daily speake of thy righteousnesse and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou, O God, hast taught me frō my youth vp vntill now: therfore wil I tel of thy wonderous workes.

Forsake mee not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnesse, O God, is very high, and great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet diddest thou turne & refresh mee: yea, & broughtest me from ỹ deep of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee & thy faithfulnesse, O God, playing vpon an instrumẽt of musick: vnto thee wil I sing vpon the harpe, O thou holy one of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded, and brought vnto shame, that seeke to doe me euill.

Glory be to the Father, &c. As it was in the, &c.

¶ Adding this.

O Sauiour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, we beseech thee, O God.

¶ Then shall the Minister say.

THe Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, bee now and euermore thy defence, and make thee to know and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayest receiue health and saluation, but onely the Name of our Lord Iesus Christ. Amen.

¶ The

¶ The Communion of the ſicke.

FOraſmuch as all mortal men be ſubiect to many ſudden perils, diſeaſes, and ſickneſſes, and euer vncertaine what time they ſhal depart out of this life: therefore to the intent they may be alwayes in a readineſſe to die whenſoeuer it ſhal pleaſe Almighty God to call them, the Curats ſhal diligẽtly frõ time to time, but ſpecially in the plague time exhort their Pariſhioners, to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauiour Chriſt: which if they do, they ſhall haue no cauſe in their ſudden viſitation to be vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, and yet is deſirous to receiue the Communion in his houſe, then he muſt giue knowledge ouer night, or els early in the morning, to the Curate, ſignifying alſo how many be appointed to communicate with him, and hauing a conuenient place in the ſick mans houſe where the Curate may reuerently miniſter, and a good number to receiue the Communion with the ſicke perſon, with al things neceſſary for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmighty euerliuing GOD, maker of mankinde, which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whom thou doeſt receiue: we beſeech thee to haue mercy vpon this thy ſeruant, viſited with thine hand, and to grant that he may take his ſickneſſe patiently, and recouer his bodily health if it be thy gracious will, and whenſoeuer his ſoule ſhal depart from the body, it may be without ſpot preſented vnto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

MY ſonne, diſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him he Heb. 12.

correcteth: Yea, and he ſcourgeth euery ſonne whom he receiueth.

The Goſpel.

Iohn. 5. VErely verely I ſay vnto you, hee that heareth my word, and bleeueth on him that ſent me, hath euerlaſting life, and ſhall not come into damnation, but paſſeth from death vnto life.

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, and after miniſter vnto them that be appointed to communicate with the ſicke. But if any man, either by reaſon of extremitie of ſickneſſe, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iuſt impediment do not receiue the Sacrament of Chriſts body and blood: then the Curate ſhall inſtruct him, that if he do truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffered death vpon the Croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefits hee hath thereby, and giuing him hearty thankes therefore, he doeth eate and drinke the body & blood of our Sauiour Chriſt, profitably to his ſoules health, although he do not receiue the Sacrament with his mouth

¶ When the ſicke perſon is viſited, and receiueth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the forme of the viſitation at the Pſalme. **In thee, O Lord haue I put my truſt,** and goe ſtraight to the Communion.

¶ In the time of plague, ſweat, or ſuch other like contagious times of ſickneſſes, or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the miniſter may alonely communicate with him.

¶ The

¶ The order for the buriall of the dead.

¶ The Priest meeting the corps at the Church stile, shall say or else the Priest and Clerks shall sing, and so go either into the Church, or towards the graue.

I Am the resurrection & the life, saith the Lord. Hee that beleeueth in mee, yea, though he were dead, yet shall hee liue. And whosoeuer liueth and beleeueth in me, shall not die for euer. Iohn 11.

I know that my Redeemer liueth, and that I shall rise out of the earth in the last day, and shall be couered againe with my skinne, and shall see God in my flesh: yea, and I my selfe shal behold him, not with other, but with these same eyes. Iob 19.

WEe brought nothing into this world, neyther may wee carry any thing out of this world. 1. Tim. 6. Iob 1. The Lord giueth, and the Lord taketh away. Euen as it pleaseth the Lord, so commeth things to passe: Blessed be the Name of the Lord.

¶ When they come to the graue, while the corps is made ready to be layde into the earth, the Priest shall say, or the Priest and Clerks shall sing.

MAn that is borne of a woman, hath but a short time to liue, and is full of misery. Hee commeth vp, and is cut downe like a floure, he fleeth as it were a shadow, and neuer continueth in one stay. In the middest of life we be in death: of whom may we seek for succour but of thee, O Lord, which for our sinnes iustly art displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knowest Lord the secrets of our hearts, shut not vp thy mercifull eyes to our prayers: but spare vs Lord most holy, O God most mightie, O Iob 14.

holy and mercifull Sauiour, thou most worthie Iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

¶ Then while the earth shalbe cast vpon the body by some standing by, the Priest shall say.

FOrasmuch as it hath pleased Almighty God of his great mercy, to take vnto himselfe the soule of our deare brother here departed, wee therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shal change our vile body that it may be like vnto his glorious body, according to the mighty working, whereby he is able to subdue all things to himselfe.

¶ Then shalbe said or sung.

Reu. 14. IHeard a voice from heauen, saying vnto me, Write, From henceforth blessed are the dead which die in the Lord. Euen so saith the Spirite, that they rest from their labours.

¶ Then shall follow this Lesson taken out of the 15. chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, & become the first fruits of them that sleep. For by a man came death, and by a man came the resurrection of the dead. For as by Adam al die, euen so by Christ shal all be made aliue, but euery man in his owne order. The first is Christ, then they that are Christes at his comming: then commeth the end, when hee hath deliuered vp the kingdome to God the Father, when hee hath put downe all rule, and all authoritie and power. For he must reigne till hee haue put all his enemies vnder his feete. The last enemy that shall bee destroyed, is death. For he hath put all things vnder his feete. But when hee sayeth, All things are put vnder him; it is manifest, that hee is accepted that

hath

hath put all things vnder him. When all things are subdued vnto him, then shal the Sonne also himselfe bee subiect vnto him that put all things vnder him, that God may be all in all. Else what do they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? Yea, and why stand wee alway then in ieopardy? By our reioycing which I haue in Christ Iesu our Lord, I die daily. That I haue fought with beastes at Ephesus after the manner of men, what aduantageth it me, if the dead rise not againe? Let vs eate and drinke, for to morrow we shal die, Be not ye deceiued, euil words corrupt good manners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, How rise the dead? with what bodie shall they come? Thou foole, that which thou sowest, is not quickened except it die. And what sowest thou? Thou sowest not that body that shall bee, but bare corne, as of wheate, or some other: but God giueth it a body at his owne pleasure, to euery seed his owne body. All flesh is not one maner of flesh: but there is one manner of flesh of men, another maner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestrial: But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the Starres. For one starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weakenesse, it riseth againe in power. It is sowen a naturall body, it riseth againe a Spirituall body. There is a naturall

body,

body, and there is a spirituall body: as it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirit. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy. The second man is the Lord from heauen, heauenly. As is the earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as wee haue borne the image of the earthy, so shall wee beare the Image of the heauenly. This say I brethren, that flesh and blood can not inherite the kingdome of God, neither doth corruption inherite incorruption. Behold, I shew you a mystery. We shall not all sleepe: but we shall all be changed, & that in a moment, in the twinkling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and we shalbe changed: For this corruptible must put on incorruption, and this mortal must put on immortalitie. When this corruptible hath put on incorruption, & this mortall hath put on immortality, thē shalbe brought to passe the saying that is written: Death is swallowed vp into victorie: Death, where is thy sting? Hel, where is thy victory: The sting of death is sinne, and the strength of sinne is the Law. But thanks be vnto God which hath giuen vs victorie through our Lorde Iesus Christ. Therefore my deare brethren, be ye stedfast and vnmoueable, alwayes rich in the worke of the Lord, forasmuch as ye know, how that your labour is not in vaine in the Lord.

The Lesson ended, the Priest shall say.

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.

Our Father, which art in heauen, &c.
And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Priest.

ALmightie God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burden of the flesh, be in ioy and felicity: we giue thee hearty thankes, for that it hath pleased thee to deliuer this (N.) our brother out of the miseries of this sinfull world, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine Elect, and to hasten thy kingdom, that wee with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euerlasting glory. Amen.

The Collect.

OMercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoeuer beleeueth, shall liue, though he die, and whosoeuer liueth and beleeueth in him, shall not die eternally, who also taught vs by his holy Apostle Paul, not to be sorry as men without hope, for them that sleepe in him: We meekly beseech thee, O Father, to raise vs from the death of sinne vnto the life of righteousnesse, that when we shall depart this life, we may rest in him, as our hope is this our brother doeth, and that at the generall resurrection in the last day, wee may bee found acceptable in thy sight, and receiue that blessing which thy welbeloued Sonne shall then pronounce to all that loue & feare thee, saying, Come ye blessed children of my Father,

receiue

receiue the kingdome prepared for you from the beginning of the world. Grant this, we beseech thee, O mercifull Father, through Iesus Christ our mediatour and redeemer. Amen.

The thanksgiuing of Women after Childbirth, commonly called, The Churching of women.

¶ The woman shall come into the Church, and there shal kneele downe in some conuenient place, nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these words, or such like, as the case shal require.

FOrasmuch as it hath pleased Almighty God of his goodnesse to giue you safe deliuerance, and hath preserued you in the great danger of Childbirth: ye shall therefore giue hearty thanks vnto God, and pray.

¶ Then shall the Priest say this Psalme.

Psal. 121. I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He wil not suffer thy foot to be moued: and he that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: ye, it is euen he that shall keepe thy soule.

The

The Lord shall preserue thy going out, and thy comming in: from this time forth for euermore.

Glory be to the Father, &c. As it was in the, &c.

Lord haue mercy vpon vs.

Christ haue mercie vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Priest.

Be thou to her a strong Tower.

Answere.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant from the great paine and perill of childbirth: grant, we beseech thee, most mercifull Father, that shee through thy helpe may both faithfully liue and walke in her vocation, according to thy will in this life present, and also may be partaker of euerlasting glory in the life to come, through Jesus Christ our Lord. Amen.

¶ The woman that commeth to giue her thanks, must offer accustomed offrings: and if there be a Communion, it is conuenient that she receiue the holy Communion.

¶ A

A Commination against sinners, with certaine prayers to be vsed diuers times in the yeere.

¶ After morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letanie shall bee said, after the accustomed maner: which ended, the Priest shall goe into the Pulpit and say thus.

BRethren, in the Primitiue Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, and punished in this world, that their soules might be saued in the day of the Lord: and that other admonished by their example, might bee the more afraid to offend.

In the stead whereof, vntil the said discipline may be restored againe, (which thing is much to be wished) it is thought good, that at this time in your presence should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the xxvii. Chapter of Deutronomie, and other places of Scripture: and that ye should answere to euery sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners: may the rather be called to earnest and true repentance, and may walke more warily in these dangerous daies, fleeing from such vices, for the which yee affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

And

And the people ſhall anſwere, and ſay.

Amen.

Miniſter.

Curſed is he that curſeth his father and mother

Anſwere.

Amen.

Miniſter.

Curſed is he that remoueth away the marke of his neighbours land.

Anſwere.

Amen.

Miniſter.

Curſed is he that maketh the blinde to goe out of his way.

Anſwere.

Amen.

Miniſter.

Curſed is hee that letteth in iudgement the right of the ſtranger, of them that be fatherleſſe and of widowes.

Anſwere.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretly.

Anſwere.

Amen.

Miniſter.

Curſed is he that lieth with his neighbours wife.

Anſwere.

Amen.

Miniſter.

Curſed is he that taketh reward to ſlay the ſoule of innocent blood.

Anſwere.

Amen.

Miniſter,

A Commination.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours, & adulterers, and the couetous persons, the worshippers of images, slaunderers, drunkards, and extortiouers.

Answere.

Amen.

Minister.

NOw, seeing that all they bee cursed (as the Prophet Dauid beareth witnesse) which * doe erre and goe astray from the commandements of God, let vs (remembring the dreadfull iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God with all contrition and meekenesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring forth worthy fruites of penance.

Psal. 119.

Matth. 3. * For now is the axe put vnto the root of the trees, so that euery tree, which bringeth not foorth good fruit, is hewen downe, and cast into the fire.

Heb. 11. * It is a fearefull thing to fal into the hands of the liuing God: he shal powre downe raine vpon the sinners, * snares, fire and brimstone, storme and tempest, this shall be their portion to drinke. For loe, * the Lord is come out of his place, to visit the wickednes of such as dwell vpon the earth. But * who may abide the day of his comming? Who shalbe able to endure when he appeareth? * His fan is in his hand, and he will purge his floore, and gather his wheate into the barne, but he will burne the chaffe with vnquenchable

Psal. 11.

Esa. 26.

Mala. 3.

Matth. 3.

quenchable fire. *The day of the Lord commeth as a thiefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman trauailing with childe, & they shall not escape. Then shall *appeare the wrath of God in the day of vengeance, which obstinate sinners through the stubburnes of their heart haue heaped vnto themselues, which despised the goodnesse, patience, and long sufferance of God, when he called them continually to repentance. *Then shall they call vpon me, saith the Lord, but I will not heare, they shall seeke mee earely, but they shall not finde me, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to knocke, when the doore shall be shut, and too late to cry for mercie, when it is the time of Justice. O terrible voyce of most iust iudgement, which shal be pronounced vpon them, when it shall be said vnto them, *Goe ye cursed into the fire euerlasting, which is prepared for the deuill and his angels.

1. Thes. 5.
Rom 2.
Prou. 1.
Matt. 25.

*Therefore brethren, take we heed betime, while the day of saluation lasteth, for the night commeth when none can worke: but *let vs while we haue the light, beleeue in the light, and walke as the children of the light, that we be not *cast into vtter darkenesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pittie promiseth vs forgiuenesse of that which is past, if with a whole minde and true heart wee returne vnto him. * For though our sinnes be as red as scarlet, they shal be as white as snow: and though they be like purple, yet shall they be as white as wooll.

2. Cor. 6.
Iohn 9.
Matt. 25.
Esai. 1.

Ezec. 28. *Turne you cleane, saith the Lord, from all your wickednesse, and your sinne shall not be your destruction.

Cast away from you all your vngodlinesse that ye haue done, make you new hearts, and a new spirit. Wherefore will ye die, O ye house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God? turne you then, and ye shall liue.

1. Iohn 2. *Although we haue sinned, yet haue we an aduocate with the Father, Iesus Christ the righteous, and he it is that obtaineth grace for our sinnes.

Esay 53. *For he was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues that hee is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if we will submit our selues vnto him, and from henceforth walke in his wayes, Matt. 11. *if we will take his easie yoke and light burden vpon vs, to follow him in lowlines, patience, and charitie, and be ordered by the gouernance of his holy Spirit, seeking alwayes his glory, and seruing him duely in our vocation, with thanksgiuing. This if we doe, Christ will deliuer vs from the curse of the Law, and from the extreme malediction which shall light vpon them that shall be set on the left hand, and hee will set vs on his right Matth. 25 *hand, and giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious kingdome, vnto the which hee vouchsafe to bring vs all, for his infinite mercy, Amen.

¶ Then shall they all kneele vpon their knees, & the Priest and Clarks kneeling (where they are accustomed to say the Letanie) shal say this Psalme. *Miserere mei Deus.*

Haue

A Commination.

HAue mercy vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences. Miserere mei Deus Psal. 51.

Wash mee throughly from my wickednesse: and cleanse me from my sinne.

For I acknowledge my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge me with Hyssope, and I shall be cleane: thou shalt wash me, and I shalbe whiter then snow.

Thou shalt make mee heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out al my misdeeds.

Make me a cleane heart, O God: and renue a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

Deliuer me from bloodguiltinesse, O God, thou that art the God of my healthy: and my tong shal sing of thy righteousnesse.

Thou shalt open my lips, O Lord: my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God shalt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou bee pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullockes vpon thine Altar.

Glory be to the Father, &c. As it was, &c.

Lord haue mercie vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Our Father which art in heauen, &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euill.

Minister.

O Lord saue thy seruants.

Answere.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs, O God, our Sauiour.

Answere.

And for the glory of thy Names sake deliuer vs, bee mercifull vnto vs sinners for thy Names sake.

Minister.

O Lord heare our prayer.

Answere.

And let our crie come vnto thee.

¶ Let vs pray.

O Lord we beseech thee mercifully heare our prayers, and spare al those which confesse their sinnes to thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may be absolued, thorow Christ our Lord, Amen.

O Most mighty God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sin, and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which be grieued and wearied with the burden of our sinne. Thy propertie is to haue mercie, to thee onely it appertaineth to forgiue sinnes. Spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth and miserable sinners: but so turne thine yze from vs, which meekely knowledge our vilenesse, and truely repent vs of our faults: so make haste to helpe vs in this world, that we may euer liue with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

Turne thou vs, O good Lord, and so shall we be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou spareſt when we deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercy is great, and after ỹ multitude of thy mercies looke vpon vs.

FINIS.

¶ A prayer necessary for all persons.

O Most mercifull God, I a wretched sinner acknowledge my self bound to keep thy holy Commandements, but yet vnable to performe them, and to be accepted for iust, without the righteousnesse of Iesu Christ thy only Sonne, who hath perfectly fulfilled the Lawe, to iustifie all them that beleeue and trust in him. Therfore grant me grace I beseech thee, to be occupied in doing of good workes, which thou commandest in holy Scripture, all the dayes of my life to thy glory, & yet to trust onely in thy mercy, & in Christs merits, to be purged from my sinnes, and not in my good workes, be they neuer so many. Giue me grace to loue thy holy word feruently, to search the Scriptures diligently, to read them humbly, to vnderstand them truely, to liue after them effectually. Order my life so, O Lord, that it be alway acceptable vnto thee. Giue me grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, be they neuer so contrary to my desires. Teach me so to pray, that my petitions may be graciously heard of thee. Keepe mee vpright among diuersities of opinions and iudgements in the world, that I neuer swarue from the trueth taught in holy Scripture. In prosperitie, O Lord, saue me that I waxe not proude. In aduersity helpe me, that I neither dispaire, nor blaspheme thy holy Name, but taking it patiently, to giue thee thankes, and trust to be deliuered after thy pleasure. When I happen to fall into sin through frailty, I beseech thee to worke true repentance in my heart, that I may be sorry without desperation, trust in thy mercy without presumption, that I may amend

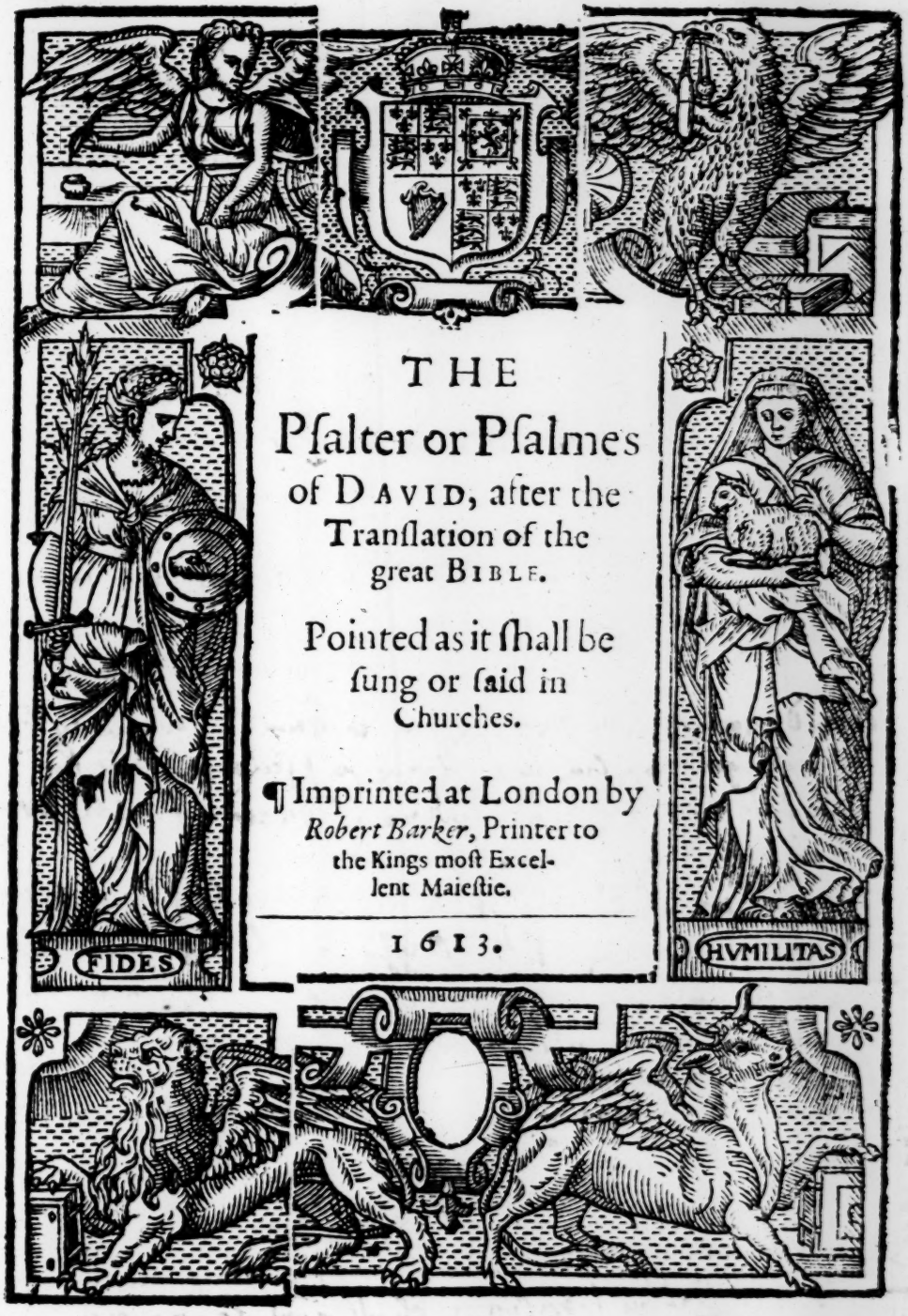
amend my life, and become truely religious without hypocrisie, lowly in heart without faining, faithfull and trustie without deceit, merry without lightnesse, sad without distrust, sober without slothfulnesse, content with mine owne without couetousnesse, to tell my neighbour his faults charitably without dissimulation, to instruct mine houshold in thy Lawes truely, to obey our King and all gouernours vnder him vnfainedly, to receiue all lawes and common ordinances (which disagree not from thy holy word) obediently, to pay euery man that which I owe vnto him truly, to backbite no man, nor slander my neighbour secretly, and to abhorre all vice, louing all goodnesse earnestly. O Lord, grant me this to doe, for the glory of thy holy Name. Amen.

¶ A prayer necessary to be said at all times.

O Bountifull Iesu, O sweete Sauiour, O Christ the Sonne of God, haue pitie vpon mee, mercifully heare mee: and despise not my prayer. Thou hast created mee of nothing, thou hast redeemed mee from the vondage of sinne, death, and hell, neither with gold, nor siluer, but with thy most precious bodie once offered vpon the crosse, and thine own blood shed once for all my ransome. Therefore cast mee not away, whom thou by thy great wisedome hast made: despise mee not, whom thou hast redeemed with such a precious treasure: nor let my wickednes destroy that which thy goodnesse hath builded. Now whiles I liue, O Iesu, haue mercy on me, for if I die out of thy fauour, it will be too late afterward to call for thy mercy: whiles I haue time to repent, looke vpon mee with thy mercifull eyes, as thou diddest vouchsafe to looke vpon Peter thine Apostle, that I may bewaile my sinfull life, and obtaine thy fauour, and die therein. I reknowledge, that if thou shouldest

deale with me according to very iustice, I haue deserued euerlasting death. Therefore I appeale to thy high Throne of mercy, trusting to obtaine Gods fauour, not for my merits, but for thy merits, O Iesu, who hast giuen thy selfe an acceptable sacrifice to the Father, to appeale his wrath, and to bring all sinners truely repenting and amending ther sinfull life, into his fauour againe. Accept mee, O Lord, among the number of them that shall be saued, forgiue mee my sinnes, giue me grace to lead a godly and innocent life, grant mee thy heauenly Wisedome, inspire my heart with Faith, Hope, and Charitie, giue me grace to be humble in prosperitie, patient in aduersity, obedient to my Rulers, faithfull vnto them that trust me, dealing truly with al men, to liue chastly in wedlocke, to abhorre adultery, fornication, and all vncleannesse, to doe good after my power vnto all men, to hurt no man, that thy Name may bee glorified in me during this present life, and that I afterward may obtaine euerlasting life, through thy mercy and the merits of thy Passion. Amen.

FINIS.



THE Pſalter or Pſalmes of DAVID, after the Tranſlation of the great BIBLE.

Pointed as it ſhall be ſung or ſaid in Churches.

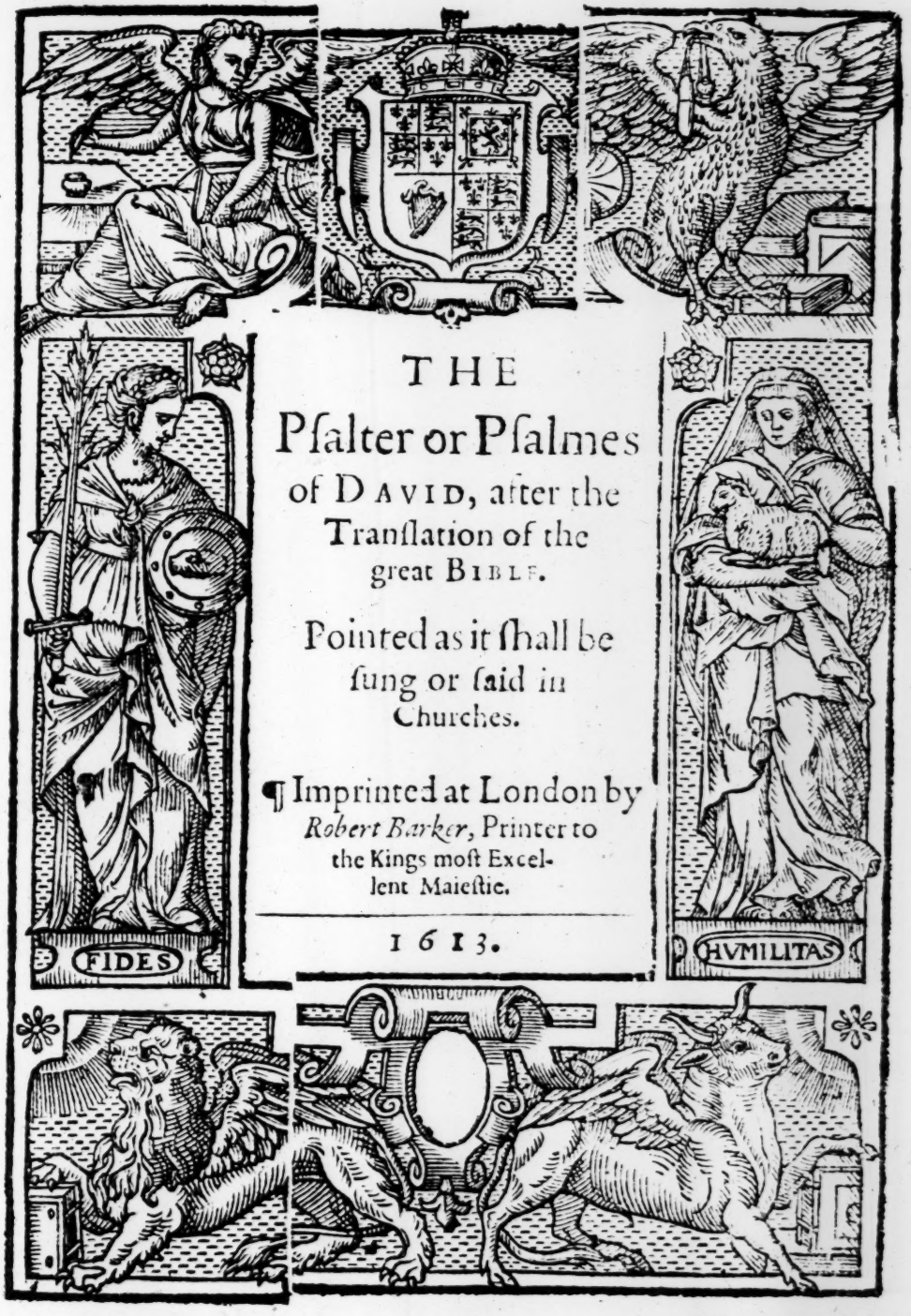
¶ Imprinted at London by *Robert Barker*, Printer to the Kings moſt Excellent Maieſtie.

1613.

Aug. in Psalm. Satis sibi vacillat humani studii vbi ne requirit[ur] dei auxil[ium]

deale with me according to very iustice, I haue deserued euerlasting death. Therefore I appeale to thy high Throne of mercy, trusting to obtaine Gods fauour, not for my merits, but for thy merits, O Iesu, who hast giuen thy selfe an acceptable sacrifice to the Father, to appeale his wrath, and to bring all sinners truely repenting and amending their sinfull life, into his fauour againe. Accept mee, O Lord, among the number of them that shall be saued, forgiue mee my sinnes, giue me grace to lead a godly and innocent life, grant mee thy heauenly Wisedome, inspire my heart with Faith, Hope, and Charitie, giue me grace to be humble in prosperitie, patient in aduersity, obedient to my Rulers, faithfull vnto them that trust me, dealing truly with al men, to liue chastly in wedlocke, to abhorre adultery, fornication, and all vncleannesse, to doe good after my power vnto all men, to hurt no man, that thy Name may bee glorified in me during this present life, and that I afterward may obtaine euerlasting life, through thy mercy and the merits of thy Passion. Amen.

FINIS.



THE Pſalter or Pſalmes of DAVID, after the Tranſlation of the great BIBLE.

Pointed as it ſhall be ſung or ſaid in Churches.

¶ Imprinted at London by *Robert Barker*, Printer to the Kings moſt Excellent Maieſtie.

1613.

Aug in Ioann. Sedes ibi vacillat humani ſtudij vbi ne inquirimus Dei auxilium

Salvabis a more of some greater and
constant truth.

August: in psal: 51

Non cadendi exemplum propositus est, sed si cecideris
resurgendi. Attende me cordas.

many will fall with David but they will not arise
with David.

with out y^e shippe of y^e greater, in the delight of the
lesse, but with y^e fall of the greater like the bend
-ing of the lesser.

Where David seemes to pray agt
his enimies & some times to curse
the 1st August: sayes
they are no verba orantis aut deprecantis,
sed prophetantis. prophesying what will
happen with the, not what he desires should
happen.

Davids harpe did serve as an instrument wherewith he
prayse god by singing Hymns & psalmes unto him
confitebor tibi in cythara deus. I will prayse
thee upon the harpe o lord.

this harpe of Davids is to the Divell as enchantinge
to his eares as the crosse is to his eye he
cannot endure the sound of the one nor the
sight of the other.

Augustin admiseth Rusticus yt y^e booke of y^e psal: should not be part from
his hand[illegible] & reading.

Licet omnis scriptura divina dei gratia
spiret, praecipue tamen dulcis est psal
morum liber Ambr praefat in psal
It is a common treasurie of all good learninge.

Est certe non magnus, verum est aureolus et ad
verbum discendus liber.

sed sint recta et intellecta nisi tuus legas.

¶ The Psalmes of Dauid.

Beatus vir qui non abijt. Psal. 1.

BLessed is the man that hath not walked in the counsel of the vngodly, nor stand in the way of sinners: and hath not sit in the seat of the scornefull. Morning prayer.

2 But his delight is in the Lawe of the Lord: and in his Lawe will he exercise himselfe day and night.

3 And he shall be like a tree planted by the water side: that will bring forth his fruit in due season.

4 His leafe also shall not wither: and looke whatsoeuer he doth it shall prosper.

5 As for the vngodly it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shall not be able to stand in the iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt? Psal. 2.

WHy doe the heathen so furiously rage together: and why do the people imagine a vaine thing?

2 The Kings of the earth stand vp, and the Rulers take counsell together: against the Lord, and against his Anointed.

3 Let vs breake their bonds asunder: and cast their cordes from vs.

4 He that dwelleth in heauen shall laugh them to scorne; the Lord shall haue them in derision.

5 Then

5 Then shall he speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my King vpon my holy Hill of Sion.

7 I will preach the Law, whereof the Lord hath said vnto me: thou art my Sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of yron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O ye Kings: be learned ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Sonne lest he be angry, & so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid. Psal. 3.

LOrd how are they increased that trouble me: many are they that rise against me.

2 Many a one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of mine head.

4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

5 I laid me downe and slept, and rose vp againe: for the Lord susteined me.

6 I wil not be afraid for ten thousands of people: that haue set themselues against me round about.

7 Vp Lord, and helpe me, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

Salua-

8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare mee when I call, O God of my righteousnesse: for thou hast set me at libertie when I was in trouble, haue mercy vpon me, and hearken vnto my prayer.

2 O ye sonnes of men how long will ye blaspheme mine honour: and haue such pleasure in vanity, and seeke after leasing?

3 Know this also, that the Lord hath chosen to himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe, and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: who will shew vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne, and wine, and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest me dwell in safetie.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my King and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lord: earely in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euil dwel with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloodthirsty and deceitfull man.

7 But as for me, I wil come into thy house, euen vpon the multitude of thy mercy: and in thy feare will I worship toward thy holy Temple.

8 Leade me, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnesse in his mouth: their inward parts are very wickednes.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O GOD, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee reioyce: they shall euer be giuing of thankes, because thou defendest them, they that loue thy Name shal be ioyfull in thee.

13 For thou Lord wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him, as with a shield.

Domine ne in furore. Psal. 6.

Euening prayer.

O Lord rebuke mee not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercie vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord how long wilt thou punish me?

4 Turne

4 Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am weary of my groning, euery night wash I my bed, and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away because of all mine enemies.

8 Away from me all yee that worke vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shalbe cõfounded & sore vexed: they shalbe turned backe, and put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue me from al them that persecute me, & deliuer me.

2 Lest he deuoure my soule like a Lion, and teare it in peices: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednesse in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with mee: yea, I haue deliuered him that without any cause is mine enemie.

5 Then let mine enemie persecute my soule, and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, & lift vp thy self: because of the indignation of mine enemies, arise vp for me in the iudgement that thou hast cõmanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift vp thy self againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousnesse.

and

and according to the innocencie that is in me.

9 Oh let the wickednesse of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: trieth the very hearts and reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous Iudge, strong and patient: and God is prouoked euery day.

13 If a man will not turne he will whet his sword: he hath bent his bow and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrowes against the persecutors.

15 Behold, he trauaileth with mischiefe: hee hath conceiued sorrow, and brought foorth vngodlinesse.

16 He hath grauen and digged vp a pit: & is fallen himselfe into the destruction that he made for other.

17 For his trauell shall come vpon his owne head: and his wickednesse shall fall on his owne pate.

18 I will giue thankes vnto the Lord, according to his righteousnes: and will praise the Name of the Lord, the most High.

Domine Dominus. Psal. 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes & sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemie and the auenger.

3 For I wil consider the heauens, euen the works of thy fingers: the moone and the starres which thou hast ordained.

4 What is man that thou art mindefull of him: and the sonne of man that thou visitest him?

5 Thou

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy hands: and thou hast put all things in subiection vnder his feete.

7 All sheepe and oxen: yea, & the beasts of the field.

8 The foules of the ayre, & the fishes of the sea: and whatsoeuer walketh thorow the pathes of the seas.

9 O Lord our gouernour: how excellent is thy Name in all the world?

Confitebor tibi. Psal. 9.

I Will giue thankes vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes. Morning prayer.

2 I will be glad & reioyce in thee: yea, my songs will I make of thy Name, O thou most highest.

3 While mine enemies are driuen backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right & my cause: thou art set in the throne that iudgest right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemie, destructions are come to a perpetuall end: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: he hath also prepared his seate for iudgement.

8 For he shall iudge the world in righteousnesse: and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his dongs.

12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon mee, O Lord, consider the trouble which I suffer of them that hate mee: thou that liftest me vp from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe into the pit that they made: in the same net which they hid priuily, is their foot taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare, O Lord: that the heathen may know themselues to be but men.

Vt quid Domine. Psal. 10.

WHy standest thou so farre off (O Lord:) and hidest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doth persecute the poore: let them be taken in the craftie wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proud that he careth not for God: neither is God in all his thoughts.

5 His waies are alway grieuous: thy iudgements are farre aboue out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall neuer be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraud: vnder his tongue is vngodlinesse and vanitie.

8 He sitteth lurking in the theeuish corners of the streets: and priuily in his lurking dens doth he murder the innocent, his eyes are set against the poore.

9 For he lyeth waiting secretly, euen as a Lyon lurketh in his den: that he may rauish the poore.

10 He doth rauish the poore: when he getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fal into the hands of his Captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thine hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou

prepareſt their heart, & thine eare hearkeneth therto.

20 To helpe the fatherleſſe and poore vnto their right: that the man of the earth bee no more exalted againſt them.

In Domino confido. Pſal. 11.

IN the Lord put I my truſt: how ſay yee then to my ſoule, that ſhe ſhould flee as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make ready their arrowes within the quiuer: that they may priuily ſhoot at them which are true of heart.

3 For the foundations will bee caſt downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords ſeat is in heauen.

5 His eyes conſider the poore: and his eye lidds trieth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickedneſſe doeth his ſoule abhorre.

7 Vpon the vngodly hee ſhall raine ſnares, fire, and brimſtone, ſtorme, and tempeſt: this ſhall be their portion to drinke.

8 For the righteous Lord loueth righteouſneſſe: his countenance will behold the thing that is iuſt.

Saluum me fac. Pſal. 12.

Euening prayer.

HElpe me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talke of vanitie euery one with his neighbour: they do but flatter with their lips, and diſſemble with their double heart.

3 The Lord ſhall roote out all deceitfull lips: and the tongue that ſpeaketh proud things.

4 Which haue ſaid, With our tongue we wil preuaile: we are they that ought to ſpeake, who is Lord ouer vs?

5 Now

5 Now for the comfortlesse troubles sake of the needy: and because of the deepe sighing of the poore.

6 I will vp (saith the Lord:) and will helpe euerie one from him that swelleth against him, and will set them at rest.

7 The words of the Lord are pure words: euen as the siluer which from the earth is tried, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequô Domine. Psal. 13.

HOw long wilt thou forget me (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long shall I seeke counsell in my soule, and be so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemie say, I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.

5 But my trust is in thy mercy: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because he hath dealt so louingly with mee: yea, I will praise the Name of the Lord most Highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: there is no God.

2 They are corrupt and become abominable in their doings: there is not one ẏ doth good, no not one.

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abhominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lips.

6 Their mouth is full of curling and bitternesse: their feete are swift to shed blood.

7 Destruction and vnhappinesse is in their waies, and the way of peace haue they not known: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare, (euen where no feare was:) for God is in the generation of the righteous.

10 As for you, ye haue made a mocke at the counsell of the poore: because he putteth his trust in the Lord.

11 Who shall giue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shall be glad.

Domine, quis habitabit? Psal. 15.

Morning Prayer.

LOrd, who shall dwell in thy Tabernacle: or who shall rest vpon thy holy hill?

2 Euen he that leadeth an vncorrupt life: and doeth the thing which is right: and speaketh the trueth from his heart.

3 He that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and dis-

appoin-

appointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsurie: nor taken reward against the innocent.

7 Who so doeth these things: shall neuer fall.

Conserua me. Psal. 16.

PReserue mee, O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another God: shall haue great trouble.

5 Their drinke offrings of blood will I not offer: neither make mentiō of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto mee in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing mee warning: my reines also chasten me in the night season.

9 I haue set God alwaies before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why: thou shalt not leaue my soule in hel: neither shalt thou suffer thine holy one to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: and hearken vnto my prayer, that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equal.

3 Thou hast proued and visited mine heart in the night season, thou hast tried me, and shalt finde no wickednesse in mee: for I am vtterly purposed that my mouth shal not offend.

4 Because of mens works that are done against the words of my lips: I haue kept me from the waies of the destroyer.

5 O holde thou vp my goings in thy pathes: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: incline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindnesse, thou that art the Sauiour of them that put their trust in thee: from such as resist thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings.

9 From the vngodly that trouble me: mine enemies compasse me round about to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proud things.

11 They lie waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lion that is greedy of his pray: and as it were a Lions whelpe lurking in secret places.

13 Vp Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men (I say,) and from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue

the

the rest of their substance for their babes.

16 But as for mee, I will behold thy presence in righteousnesse: and when I awake vp after thy likenesse, I shall be satisfied with it.

Diligam te. Psal. 18.

I Will loue thee (O Lord) my strength, the Lord is my stony rocke and my defence: my Sauiour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge. Euening prayer.

2 I will call vpon the Lord which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrowes of death compassed me: and the ouerflowings of vngodlinesse made me afraid.

4 The paines of hell came about mee: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So shall he heare my voyce out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hilles shooke and were remooued, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 He bowed the heauens also and came downe: and it was darke vnder his feete.

10 He rode vpon the Cherubims and did flie: hee came flying vpon the wings of the winde.

11 He made darknesse his secret place: his pauilion round about him, with darke water and thicke clouds to couer him.

12 At the brightnesse of his presence his clouds remooued:

remooued: hailestones and coales of fire.

13 The Lord also thundred out of heauen, and the highest gaue his thunder: hailestones & coales of fire.

14 He sent out his arrowes, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seene, and the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer me from my strongest enemie, and from them which hate me: for they are too mightie for me.

18 They preuented me in the day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of libertie: he brought me foorth, euen because he had a fauour vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my handes shall he recompense me.

21 Because I haue kept the waies of the Lord: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto all his lawes: and will not cast out his Commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward me after my righteous dealing: and according vnto the cleannesse of my hands in his eye sight.

25 With the holy thou shalt bee holy: and with a perfect man thou shalt be perfect.

26 With the cleane thou shalt be cleane: and with the froward thou shalt learne frowardnesse.

27 For

27 For thou shalt saue the people that are in aduersity: & shalt bring downe the high lookes of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darknesse to be light.

29 For in thee I shall discomfit an host of men: and with the helpe of my God I shall leape ouer the wall.

30 The way of God is an vndefiled way: the word of the Lord also is tried in the fire, he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth mee with strength of warre: and maketh my way perfect.

33 He maketh my feet like Harts feet: and setteth me vp on high.

34 He teacheth my hands to fight: and mine armes shall breake euen a bow of steele.

35 Thou hast giuen me the defence of thy saluation: thy right hand also shall hold me vp, and thy louing correction shall make me great.

36 Thou shalt make roome ynough vnder mee for to goe: that my footsteps shall not slide.

37 I will follow vpon mine enemies, and ouertake them: neither will I turne againe till I haue destroyed them.

38 I will smite them, that they shall not be able to stand: but fall vnder my feet.

39 Thou hast girded me with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backs vpon mee: and I shall destroy them that hate me.

41 They shall crie, but there shall be none to helpe them: yea, euen vnto the Lord shall they crie, but he shall not heare them.

42 I will

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliuer me from the striuings of the people: & thou shalt make me the head of the heathen.

44 A people whom I haue not known: shall serue mee.

45 Assoone as they heare me, they shall obey mee: but the strange children shall dissemble with me.

46 The strange children shall faile: and be afraid out of their prisons.

47 The Lord liueth, and blessed be my strong helper: and praised be the God of my saluation.

48 Euen the God which seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my cruell enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thankes vnto thee, O Lord, among the Gentiles: and sing praises vnto thy Name.

51 Great prosperitie giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his anointed, and vnto his seed for euermore.

Cœli enarrant. Psal. 19.

Morning prayer.

THe heauens declare the glory of God: and the firmament sheweth his handy worke.

2 One day telleth another: & one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is gone out into all landes: and their words into the ends of the world.

5 In them hath he set a tabernacle for the Sun: which commeth forth as a bridegroome out of his chamber, and reioyceth as a Giant to run his course.

6 It goeth forth from the vttermost part of the heauen, and runneth about vnto the end of it againe, and there is nothing hid from the heat thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the soule: the testimonie of the Lord is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, ye, then much fine gold: sweeter also then hony, and the hony combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keepe thy seruant also from presumptuous sins, lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength and my Redeemer.

Exaudiat te Dominus, Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee helpe from the Sanctuarie: and strength thee out of Sion.

3 Remember all thy offerings: and accept thy burnt Sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 Wee will reioyce in thy saluation, and triumph

in

in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the wholsome strength of his right hand.

7 Some put their trust in charets, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen: but we are risen, and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal. 21.

THe King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest, he shall not miscarie.

8 All thine enemies shall feele thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery ouen in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruite shalt thou roote out of the earth: and

and their seed from among the children of men.

11 For they intended mischiefe against thee: & imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

MY God, my God, looke vpon mee, why hast thou forsaken mee: and art so farre from my health, and from the words of my complaint? Euening prayer.

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see mee, laugh me to scorne: they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliuer him: let him deliuer him, if he will haue him.

9 But thou art he that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue bin left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

11 O goe not from me, for trouble is hard at hand: and there is none to helpe me.

13 Many oxen are come about mee: fat bulles of Basan close me in on euery side.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the midst of my bodie is euen like melting ware.

15 My strength is dried vp like a potsheard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For many dogs are come about mee: and the counsell of the wicked layeth siege against me.

17 They pearced my hands & my feete: I may tell all my bones they stand staring & looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou farre from me, O Lord: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dogge.

21 Saue me from the lions mouth: thou hast heard me also from among the hornes of the Unicornes.

22 I will declare thy Name vnto my brethren: in the mids of the Congregation will I praise thee.

23 O praise the Lord yee that feare him: magnifie him all ye of the seed of Jacob, and feare him all yee seed of Israel.

24 For he hath not dispised nor abhorred the lowe estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in the great Congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eate and be satisfied: they that seeke after the Lord shall praise him. your heart shall liue for euer.

27 All the ends of the world shall remember them-

selues and be turned vnto the Lord: and all the kinreds of the nations shall worship before him.

28 For the kingdome is the Lords: and he is the gouernour among the people.

29 All such as be fat vpon earth: haue eaten and worshipped.

30 All they that go downe into the dust shall kneele before him: & no man hath quickned his owne soule.

31 My seede shall serue him: they shall be counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shall be borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my Shepheard: therefore can I lacke nothing.

2 He shall feed me in a greene pasture: and leade me forth beside the waters of comfort.

3 He shall conuert my soule: and bring me forth in the paths of righteousnesse for his Names sake.

4 Yea, though I walke through the valley of the shadow of death, I will feare no euill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee against them that trouble mee: thou hast anoynted my head with oyle, and my cup shall be full.

6 But thy louing kindesse and mercy shall follow mee all the daies of my life: and I will dwell in the house of the Lord for euer.

Domini est terra. Psal. 24.

THe earth is the Lords, and all that therein is: the compasse of the world, and they that dwell therein. Morning prayer.

2 For he hath founded it vpon the Seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Euen hee that hath cleane handes, and a pure heart: and that hath not lift vp his minde vnto vanitie, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord: and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Jacob.

7 Lift vp your heads, O ye gates, & be ye lift vp ye euerlasting doores: and the king of glory shal come in.

8 Who is the King of glory: it is the Lord strong and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, O ye gates, & be ye lift vp ye euerlasting doores: and the king of glory shal come in.

10 Who is the King of Glory: euen the Lord of hostes, he is the King of glory.

Ad te Domine. Psal. 25.

VNto thee, O Lord, wil I lift vp my soule, my God I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, shall not be ashamed: but such as transgresse wethout a cause, shall be put to confusion.

3 Shew me thy waies, O Lord: and teach mee thy pathes.

4 Lead me foorth in thy trueth, and learne mee: for thou art the God of my saluatiou, in thee hath beene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: & thy louing kindnes which hath bin euer of old.

6 O remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon me, O Lord, for thy goodnesse.

7 Gracious and righteous is the Lord: therefore

will

will he teach sinners in the way.

8 Them that be meeke shal he guide in iudgement: and such as be gentle, them shall he learne his way.

9 All the pathes of the Lord are mercy and trueth: vnto such as keepe his couenant, & his testimonies.

10 For thy Names sake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is he that feareth the Lord: him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seede shall inherite the land.

13 The secret of the Lord is among them that feare him: and he will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he shal plucke my feete out of the net.

15 Turne thee vnto mee, and haue mercy vpon me: for I am desolate and in misery.

16 The sorrowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie and miserie: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let mee not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite vpon me: for my hope hath beene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my Iudge, O Lord: for I haue walked innocently: my trust hath beene also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prooue mee: trie out my reines and my heart.

3 For thy louing kindnesse is euer before mine

eyes: and I walke in thy trueth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocency, O Lord: and so will I goe to thine Altar.

7 That I may shew the voyce of thanksgiuing: and tell of all thy wonderous works.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life with the bloodthirstie.

10 In whose hands is wickednes: and their right hands are full of gifts.

11 But as for me, I wil walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foot standeth right: I will praise the Lord in the Congregations.

Dominus illuminatio. Psal. 27.

uening rayer.

THe Lord is my light and my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked, euen mine enemies & my foes came vpon me to eat vp my flesh: they stumbled & fell.

3 Th ough an hoste of men were laid against me, yet shall not my heart be afraid: and though ther rose vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the daies of my life, to behold the faire beautie of the Lord, and to visit his Temple.

5 For in the time of trouble he shal hide me in his Tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me vp on a rocke of stone.

6 And

6 And now shall he lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake praises vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 My heart hath talked of thee, seeke ye my face: thy face Lord will I seeke.

10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast beene my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake mee: the Lord taketh me vp.

13 Teach me thy way, O Lord: and lead mee in the right way, because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verily to see the goodnes of the Lord in the land of the liuing.

16 O tary thou ỹ Lords leisure: be strong, & he shall comfort thine heart, & put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee will I cry, O Lord, my strength: thinke no scorne of me, lest if thou make as though thou hearest not, I become like thẽ that go down into ỹ pit

2 Heare the voyce of my humble petitions when I crie vnto thee: when I hold vp my hands toward the Mercie seat of thy holy Temple.

3 O pluck me not away, neither destroy me with the vngodly & wicked doers: which speak friendly to their neighbours, but imagine mischiefe in their hearts.

4 Reward them according to their deeds: and according to the wickednes of their owne inuentions.

5 Recompense them after the worke of their hands: pay them that they haue deserued.

6 For they regard not in their minde the workes of the Lord, nor the operation of his hands: therefore shall he breake them downe, and not build them vp.

7 Praised bee the Lord: for hee hath heard the voice of my humble petitions.

8 The Lord is my strength & my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, & in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his anoynted.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feed them, & set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord, O yee mightie, bring young Rammes vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the Sea, the voyce of the Lord is mightie in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skip like a Calfe: Libanus also and Syrion like a young Vnicorne.

7 The voyce of the Lord diuideth the flames of fire, the voyce of the Lord shaketh the wildernes: yea, the Lord shaketh the wildernesse of Cades.

8 The voyce of the Lord maketh the Hindes to bring

bring foorth yong, and discouereth the thicke bushes: in his Temple doth euery man speake of his honour.

9 The Lord sitteth aboue the water flood: and the Lord remaineth a King for euer.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

I Will magnifie thee, O Lord, for thou hast set me vp: and not made my foes to triumph ouer me. Morning prayer.

2 O Lord my God, I cried vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them ỹ go down to the pit.

4 Sing praises vnto the Lord, O yee Saints of his: and giue thankes to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinckling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy commeth in the morning.

6 And in my prosperity I said, I shall neuer bee remooued: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou didst turne thy face from mee: and I was troubled.

8 Then cried I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profit is there in my blood: when I goe downe to the pit?

10 Shall the dust giue thankes vnto thee: or shall it declare thy trueth?

11 Heare, O Lord, and haue mercy vpon mee: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put of my sackcloth, & girded me with gladnesse.

13 There-

13 Therfore shall euery good man sing of thy praise without ceasing: O my God, I will giue thankes vnto thee for euer.

In te Domine speraui. Psal. 31.

IN thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousnes.

2 Bow downe thine eare to me: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castle: be thou also my guide, and lead me for thy Names sake.

5 Draw mee out of the net that they haue laide priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.

7 I haue hated them that hold of superstitious vanities: and my trust hath beene in the Lord.

8 I will be glad and reioyce in thy mercy: for thou hast considered my trouble, and hast known my soule in aduersities.

9 Thou hast not shut me vp into the hand of the enemie: but hast set my feete in a large roome.

10 Haue mercy vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waxen old with heauinesse: and my yeeres with mourning.

12 My strength faileth mee: because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbors: and they of mine acquaintance were afraid of me, and they that did see me without, conueyed themselues from me.

14 I am cleane forgotten, as a dead man out of minde:

minde: I am become like a broken vessell.

15 For I haue heard the blasphemie of the multitude: and feare is on euery side, while they conspire together against me, and take their counsaile to take away my life.

16 But my hope hath beene in thee, O Lord: I haue said, thou art my God.

17 My time is in thy hand, deliuer me from ỹ hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speake against the righteous.

21 O how plentifull is thy goodnesse, which thou hast laid vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men.

22 Thou shalt hide them priuily by thine owne presence from the prouoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marueilous great kindnesse in a strong Citie.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Neuertheless thou heardest the voyce of my prayer: when I cried vnto thee.

26 O loue the Lord all ye his Saints: for the Lord preserueth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

Euening prayer.

BLessed is hee whose vnrighteousnesse is forgiuen: and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heauy vpon me day and night: and my moisture is like the drought in Summer.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and thou so forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest bee found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I wil informe thee, & teach thee in ỹ way wherein thou shalt go: and I wil guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must bee holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lord, mercy embraceth him on euery side.

12 Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iusti. Psal. 33.

REioyce in the Lord, O ye righteous: for it becommeth well the iust to be thankefull.

2 Praise the Lord with harpe: sing Psalmes vn-

to

to him with the Lute and instrument of ten strings.

3 Sing vnto the Lord a new song: sing praises lustily vnto him with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 He loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth vp the deepe, as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the deuices of the people to be of none effect, & casteth out the counsails of princes.

11 The counsel of ỹ Lord shall endure for euer: & the thoughts of his heart frō generation to generation.

12 Blessed are the people whose God is the Lord Iehoua: and blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, & beheld al the children of men: frō the habitation of his dwelling he considereth all them that dwell in the earth.

14 Hee fashioneth all the hearts of them: and vnderstandeth all their works.

15 There is no King that can be saued by the multitude of an hoste: neither is any mightie man deliuered by much strength.

16 An horse is coūted but a vain thing to saue a mā: neither shal he deliuer any man by his great strength

17 Behold, the eye of the Lord is vpon them ỹ feare him:

him: and vpon them that put their trust in his mercy.

18 To deliuer their soules from death: and to feed them in the time of dearth.

19 Our soule hath patiently tarried for the Lord: for he is our helpe, and our shield.

20 For our heart shall reioyce in him: because wee haue hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway giue thanks vnto the Lord: his praise shall euer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof and be glad.

3 O praise the Lord with me: and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Lo the poore crieth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord yee that bee his Saints: for they that feare him, lacke nothing.

10 The Lions doe lacke and suffer hunger: but they which seeke the Lord, shall want no manner of thing that is good.

11 Come ye children and hearken vnto me: I will teach you the feare of the Lord.

12 What man is he that lusteth to liue and would faine see good daies: keepe thy tongue from euil, and

thy

thy lips that they speake no guile.

13 Eschew euil, and do good: seeke peace, & ensue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: & wil saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 Hee keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous, shall be desolate.

21 The Lord deliuereth ỹ soules of his seruants: & all they ỹ put their trust in him, shall not be destitute.

Iudica me Domine. Psal. 35.

PLeade thou my cause, O Lord, with them that striue with me: and fight thou against them that fight against me. Morning prayer.

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring foorth the speare: and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded, and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischiefe for me.

5 Let them be as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his nette that he hath laid priuily, catch himselfe: that he may fall into his owne mischiefe.

9 And my soule, be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in misery, from him that spoileth him.

11 False witnesse did rise vp: they laide to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had beene my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduersity they reioyced, and gathered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities, which they bring on me, and my darling from the Lions.

18 So will I giue thee thankes in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their

eyes

eyes that hate me without a cause.

20 And why? their communing is not for peace, but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on mee with their mouthes, and said: fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: hold not thy tongue then, goe not farre from me, O Lord.

23 Awake and stand vp to iudge my quarrell: auenge thou my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, Wee haue deuoured him.

26 Let them be put to confusion and shame together that reioice at my trouble: let them be clothed with rebuke and dishonor, that boast themselues against me.

27 Let them be glad & reioice, ỹ fauor my righteous dealing: yea, let them say alway, Blessed be the Lord, which hath pleasure in the prosperity of his seruant.

28 And as for my tongue, it shall be talking of thy righteousnesse: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth me ỹ wickednes of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The words of his mouth are vnrighteous, and full of deceit: hee hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doth he abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto the hea-

uens:

uens: and thy faithfulnesse vnto the clouds.

6 Thy righteousnes standeth like the strong mountaines: thy iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beast, how excellent is thy mercy O God: & the children of men shall put their trust vnder the shadow of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures as out of the riuer.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindnesse vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednesse: they are cast downe, & shall not be able to stand.

Noli æmulari. Psal. 37.

Euening prayer.

FRet not thy selfe because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone be cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousnesse as cleere as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lord, & abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against ỹ man that doth after euil counsails.

8 Leaue off from wrath, and let goe displeasure:

fret

fret not thy selfe, else shalt thou be mooued to do euil.
9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.
10 Yet a litle while, and the vngodly shalbe cleane gone: thou shalt look after his place, & he shalbe away.
11 But the meeke spirited shall possesse the earth: and shall be refreshed in the multitude of peace.
12 The vngodly seeketh counsell against the iust: and gnasheth vpon him with his teeth.
13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.
14 The vngodly haue drawen out the sword, and haue bent their bow: to cast downe the poore and needie, and to slay such as be of a right conuersation.
15 Their sword shall go through their owne heart: and their bow shalbe broken.
16 A small thing that the righteous hath: is better then great riches of the vngodly.
17 For the armes of the vngodly shall bee broken: and the Lord vpholdeth the righteous.
18 The Lord knoweth the daies of the godly: and their inheritance shall endure for euer.
19 They shall not bee confounded in the perilous time: & in the daies of dearth they shall haue ynough.
20 As for the vngodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambes: yea euen as the smoke shall they consume away.
21 The vngodly borroweth & payeth not againe: but the righteous is mercifull and liberall.
22 Such as be blessed of God shall possesse the land: and they that be cursed of him, shall be rooted out.
23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.
24 Though he fall, he shal not be cast away: for the Lord vpholdeth him with his hand.

25 I haue beene young, and now am old: and yet saw I neuer the righteous forsaken, nor his seede begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: he forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shall be punished: as for the seed of the vngodly, it shall be rooted out.

30 The righteous shal inherit the land: and dwel therein for euer.

31 The mouth of the righteous is exercised in wisedome: and his tongue will be talking of iudgement.

32 The Law of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shal promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene bay tree.

37 And I went by, and loe, he was gone: I sought him, but his place could no where be found.

38 Keepe innocency, and take heed vnto the thing that is right: for that shal bring a man peace at ỹ last.

39 As for the transgressors, they shall perish together: and the end of the vngodly is, They shall be rooted out at the last.

40 But ỹ saluation of the righteous commeth of the Lord:

Lord: which is also their strength in ỹ time of trouble.
41 And the Lord shal stand by them and saue them: he shall deliuer them from the vngodly, and shal saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

PVt me not to rebuke (O Lord) in thine anger: neither chasten me in thy heauy displeasure. Morning prayer.
2 For thine arrowes sticke fast in me: and thy hand presseth me sore
3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones by reason of my sinne.
4 For my wickednesses are gone ouer my head: and are like a sore burthen too heauy for me to beare.
5 My wounds stinke, and are corrupt: through my foolishnesse.
6 I am brought into so great trouble and misery: that I goe mourning all the day long.
7 For my loynes are filled with a sore disease: and there is no whole part in my body.
8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.
9 Lord, thou knowest all my desire: and my groning is not hid from thee.
10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.
11 My louers & my neighbours did stand looking vpon my trouble: and my kinsmen stood a farre off.
12 They also that sought after my life, laid snares for me: and they that went about to do me euil, talked of wickednesse, and imagined deceit all the day long.
13 As for mee, I was like a deafe man and heard not: and as one that is dumbe, which doth not open his mouth.
14 I became euen as a man that heareth not: and

in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph ouer me: for when my foot slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednesse: and be sorie for my sinne.

19 But mine enemies liue and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward euill for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou farre from me.

22 Haste thee to helpe mee: O Lord God, my saluation.

Dixi, custodiam. Psal. 39.

I Said I will take heed to my wayes: that I offend not in my tongue.

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, euen from good words, but it was paine and griefe to me.

4 My heart was hote within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my daies: ꝑ I may be certified how lōg I haue to liue.

6 Behold, thou hast made my daies as it were a span long: & mine age is euen as nothing in respect of thee, & verily euery man liuing is altogether vanity.

7 For man walketh in a vaine shadow, and disquieteth

quieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beauty to consume away like as it were a moth fretting a garment: euery man therefore is but vanity.

13 Heare my prayer, O Lord, & with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a soiourner: as all my fathers were.

15 Oh spare mee a little, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. 40.

I Waited patiently for the Lord: and he enclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the myre and clay: and set my feet vpon the rocke, and ordered my goings.

3 And hath put a new song in my mouth: euen a Thankesgiuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as goe about with lies.

6 O Lord my God, great are thy wonderous workes which thou hast done: like as bee also thy

thoughts which are to vs-ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them & speake of them: they should be more then I am able to expresse.

8 Sacrifice and meat offring thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offrings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I should fulfil thy wil, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousnesse in the great Congregation: loe, I will not refraine my lippes, O Lord, and that thou knowest.

12 I haue not hid thy righteousnes vvin my heart: my talking hath bene of thy truth & of thy saluation.

13 I haue not kept backe thy louing mercy and truth: from the great Congregation.

14 Withdraw not thou thy mercy from mee, O Lord: let thy louing kindnesse and thy trueth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such hold vpon me, that I am not able to looke vp: yea, they are mo in number then the haires of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer mee: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backward and put to rebuke that wish me euill.

18 Let them be desolate and rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.

20 As for me I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

BLessed is he that considereth the poore and needy: the Lord shall deliuer him in the time of trouble. Euening prayer.

2 The Lord preserue him and keepe him aliue, that he may be blessed vpon earth: and deliuer not thou him into the wil of his enemies.

3 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sickneſſe.

4 I said, Lord be mercifull vnto mee: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of me: when shal he die, and his name perish?

6 And if he come to see me, he speaketh vanitie: and his heart conceiueth falshood within himselfe, and when he commeth forth, he telleth it.

7 All mine enemies whisper together against me: euen against me doe they imagine this euill.

8 Let the sentence of guiltineſſe proceede against him: and now that he lieth, let him rise vp no more.

9 Yea euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath laid great waite for me.

10 But be thou mercifull vnto mee, O Lord: raise thou me vp againe, and I shal reward them.

11 By this I know thou fauoureſt me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou vpholdeſt me: and shalt set me before thy face for euer.

13 Blessed be the Lord God of Israel: world without end. Amen.

Moneth. The viij. day.

Quemadmodum. Psal. 42.

LIke as the Hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is a thirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue beene my meate day and night: while they daily say vnto mee, Where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voyce of praise and thanksgiuing: among such as keepe Holy day.

6 Why art thou so full of heauinesse, O my soule: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my soule is vexed within mee: therefore will I remember thee, concerning the land of Jordan, and the little hill of Hermon.

9 One deepe calleth another, because of the noise of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath granted his louing kindnesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, Why hast thou forgotten mee: why goe I thus heauily while the enemie oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies ỹ trouble me, cast me in the teeth

13 Namely, while they say dayly vnto me: where is now thy God?

14 Why art thou so vexed, O my soule: and why art

art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the helpe of my countenance, and my God.

Iudica me Deus. Psal. 43.

GIue sentence with mee, O God, and defend my cause against the vngodly people: O deliuer mee from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily, while the enemy oppresseth me?

3 O send out thy light and thy trueth, that they may lead me: and bring me vnto thy Holy hill, and to thy dwelling.

4 And that I may go vnto the Altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God my God.

5 Why art thou so heauy, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

WE haue heard with our eares, O God, our fathers haue told vs: what thou hast done in their time of old. Morning prayer.

2 How thou hast driuen out the heathen with thy hand, & planted them in: how thou hast destroied the nations, & cast them out.

3 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my king, O God: send help vnto Iacob.

6 Through

6 Through thee will we ouerthrow our enemies: and in thy Name will we tread them vnder that rise vp against vs.

7 For I will not trust in my bowe: it is not my sword that shall helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God all day long: and will praise thy Name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backes vpon our enemies: so that they which hate vs spoile our goods.

12 Thou lettest vs to bee eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to bee rebuked of our neighbours: to be laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to bee a by-word among the heathen: and that the people shake their heads at vs.

16 My confusion is daily before me: and the shame of my face hath couered me.

17 For the voice of the slanderer and blasphemer: for the enemie and auenger.

18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our selues frowardly in thy Couenant.

19 Our heart is not turned backe: neither our steps gone out of thy way.

20 No not when thou hast smitten vs into ỹ place of dragons: and couered vs with the shadow of death.

21 If we haue forgotten the name of our God, and holden vp our hands to any strange god: shall not

God

God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Up Lord, why sleepest thou: awake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soule is brought low, euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speake of the things, which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer thē the childē of men: ful of grace are thy lips, because God hath blessed thee for euer.

4 Gird thee with thy sword vpon thy thigh, O thou most mighty: according to thy worship and renowne.

5 Good lucke haue thou with thine honor: ride on, because of the word of truth, of meeknes, & righteousnes, & thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shall be subdued vnto thee: euen in the mids among the kings enemies.

7 Thy seat O God, endureth for euer: the scepter of thy kingdome is a right scepter.

8 Thou hast loued righteousnes, and hated iniquity: wherefore God, euen thy God, hath anointed thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Ivory palaces, wherby they haue made thee glad.

10 Kings daughters were among thy honourable women:

women: vpon thy right hand did stand the Queene in a vesture of gold, wrought about with diuers colours

11 Hearken, O daughter, & consider, encline thine eare: forget also thine own people, & thy fathers house

12 So shall the King haue pleasure in thy beauty: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shal make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought vnto the King in raiment of needle worke: the virgins that be her fellowes shal beare her company, and shall be brought vnto thee.

16 With ioy and gladnesse shall they bee brought: and shall enter into the kings Palace.

17 In stead of thy fathers thou shalt haue children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another: and therefore shall the people giue thankes vnto thee world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore will we not feare though the earth be mooued: and though the hilles be carried into the mids of the Sea.

3 Though the waters thereof rage and swell: and though ỹ mountains shake at the tempest of the same

4 The riuers of the flood thereof shall make glad the Citie of God: the holy place of the Tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be remoued: God shall help her, and that right early.

6 The heathen make much adoe, and the king-

domes

domes are mooued : but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hosts is with vs : the God of Iacob is our refuge.

8 O come hither, and behold the workes of the Lord : what destruction hee hath brought vpon the earth.

9 He maketh warres to cease in all the world : he breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs : the God of Iacob is our refuge.

Omnes gentes plaudite. Psal 47.

O Clap your hands together, all ye people : O sing vnto God with the voyce of melody. Euening prayer.

2 For the Lord is high, and to be feared : he is the great King vpon all the earth.

3 Hee shall subdue the people vnder vs : and the nations vnder our feete.

4 He shall chuse out an heritage for vs : euen the worship of Iacob whom he loued.

5 God is gone vp with a mery noise: and the Lord with the sound of the trumpe.

6 O sing prayses, sing prayses vnto (our) God : O sing prayses, sing prayses vnto our King.

7 For God is the King of all the earth : sing ye prayses with vnderstanding.

8 God reigneth ouer the heathen : God sitteth vpon his Holy seat.

9 The princes of the people are ioyned vnto the people of ỹ God of Abraham: for God, which is very high exalted, doth defend ỹ earth as it were with a shield.

Magnus

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praised: in the Citie of our God, euen vpon his Holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the Northside lieth the city of the great King, God is well knowen in her palaces, as a sure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They marueiled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the sea: through the East winde.

7 Like as we haue heard, so haue we seene in the citie of the Lord of hosts, in the city of out God: God vpholdeth the same for euer.

8 We waite for thy louing kindnesse, O God: in the middest of thy Temple.

9 O God, according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousnesse.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy iudgements.

11 Walke about Sion, and goe round about her: and tell the towres thereof.

12 Marke well her bulwarkes, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

OHeare yee this all ye people: ponder it with your eares all ye that dwell in the world.

2 High and low, rich and poore: one with another.

3 My

3 My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

4 I will encline mine eare to the parable: and shew my darke speech vpon the harpe.

5 Wherefore should I feare in the daies of wickednesse: and when the wickednes of my heeles compasseth me round about?

6 There be some that put their trust in their goods: and boast thēselues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the lands after their owne names.

12 Neuertheless, man will not abide in honour: seeing hee may be compared vnto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posteritie praise their saying.

14 They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beauty shall consume in the Sepulchre out of their dwelling.

15 But God hath deliered my soule from the place of hell: for he shall receiue me.

16 Be not thou afraid though one be made rich: or if the glory of his house be increased.

17 For he shall cary nothing away with him when he

he dieth: neither shall his pompe follow him.

18 For while he liued, he counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal. 50.

Morning prayer.

THe Lord, euen the most mightie God hath spoken: and called the world from the rising vp of the Sun vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keepe silence: there shall go before him a consuming fire, & a mightie tempest shall be stirred vp round about him.

4 Hee shall call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto mee: those that haue made a couenant with me with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is Iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reprooue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thy house: nor hee goats out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the fowles vpon the mountaines: and the wild beasts of the field are in my sight.

12 If

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eate Buls flesh: and drinke the blood of Goates?

14 Offer vnto God thankesgiuing: and pay thy vowes vnto the most Highest.

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly said God: Why doest thou preach my lawes, & takest my couenãt in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behinde thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the things that thou hast done.

22 O consider this, yee that forget God: least I plucke you away, and there be none to deliuer you.

23 Who so offereth me thanks and praise, he honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercy vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I acknowledge my faults: and my sinne is euer before me.

4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Beholde, I was shapen in wickednes: and in sinne hath my mother conceiued me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to vnderstand wisedome secretly.

7 Thou shalt purge me with Hysope, and I shal be cleane: thou shalt wash me, and I shall be whiter then snow.

8 Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeeds.

10 Make me a cleane heart, O God: and renue a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O giue mee the comfort of thy helpe againe: and stablish me with thy free spirit.

13 Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

14 Deliuer mee from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lips, O Lord: & my mouth shall shew thy praise.

16 For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken & contrite heart, O God, shalt thou not despise.

18 O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offerings & oblations:

then

then shall they offer yong bullocks vpon thine Altar.

Quid Gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe?

2 Whereas the goodnes of God endureth yet daily.

3 Thy tongue imagineth wickednes: and with lies thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnesse more then goodnes: and to talke of lies more then righteousnes.

5 Thou hast loued to speake all words that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for euer: he shall take thee and plucke thee out of thy dwelling, & roote thee out of the land of the liuing.

7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednes.

9 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercy of God for euer and euer.

10 I will alwaies giue thanks vnto thee for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

THe foolish body hath said in his heart: There is no God. Euening prayer.

2 Corrupt are they, and become abominable in their wickednes: there is none that doth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none

that doeth good, no not one.

5 Are not they without vnderstanding that worke wickednes: eating vp my people as if they would eat bread: they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken ỹ bones of them ỹ belieged thee, thou hast put thẽ to confusion because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: Oh that the Lord would deliuer his people out of captiuity.

8 Then should Jacob reioyce: and Israel should be right glad.

Deus in nomine. Psal. 54.

SAue me, O God, for thy Names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against me: and tyrants, which haue not God before their eyes, seeke after my soule.

4 Behold, God is my helper: the Lord is with them that vphold my soule.

5 He shall reward euill vnto mine enemies: destroy them in thy trueth.

6 An offering of a free heart will I giue thee, and praise thy Name, O Lord: because it is so comfortable

7 For he hath deliuered me out of all my trouble: & mine eye hath seen his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto me, and heare me: how I mourne in my prayer, and am vexed.

3 The enemie cryeth so, and the vngodly commeth on so fast: for they are minded to doe me some mischiefe,

mischiefe, so maliciously are they set against me.

4 My heart is disquieted within mee: and the feare of death is fallen vpon me.

5 Fearefulnes and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I sayde, O that I had wings like a doue: for then would I flee away, and be at rest.

7 Loe, then would I get me away farre off: and remayne in the wildernesse.

8 I would make haste to escape: because of the stormy winde and tempest.

9 Destroy their tongues, O Lord, & diuide them: for I haue spied vnrighteousnes, & strife in the City.

10 Day and night they go about within the wals thereof: mischiefe also & sorrow are in the mids of it.

11 Wickednesse is therein: deceit, and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could haue borne it.

13 Neyther was it mine aduersary that did magnifie himselfe against me: for then peraduenture I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We tooke sweet counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednes is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lord shall saue me.

18 In the euening & morning, and at noone day wil I pray, and that instantly: and he shall heare my voice.

19 It is he that hath deliuered my soule in peace

from the battell that was against me: for there were many with me.

20 Yea, euen GOD that endureth for euer, shall heare me, and bring them downe: for they will not turne, nor feare God.

21 He laid his hands vpon such as be at peace with him: and he brake his couenant.

22 The words of his mouth were softer then butter: hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swords.

23 O cast thy burden vpon the Lord, & he shall nourish thee: & shal not suffer the righteous to fal for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitfull men shall not liue out halfe their dayes: neuertheless, my trust shall be in thee O Lord.

Miserere mei Deus. Psal. 56.

Morning prayer.

BE mercifull vnto me, O God, for man goeth about to deuoure me: hee is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me vp: for they be many that fight against me, O thou most Highest.

3 Neuertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I haue put my trust in God, and wil not feare what flesh can doe vnto me.

5 They daily mistake my words: all that they imagine, is to doe me euill.

6 They hold al together, & keep themselues close: and mark my steps, when they lay wait for my soule.

7 Shall they escape for their wickednes: thou O God, in thy displeasure shalt cast them downe.

8 Thou

8 Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?

9 Whensoeuer I call vpon thee then shall mine enemies be put to flight: this I knowe, for God is on my side.

10 In Gods word will I reioyce: in the Lords word will I comfort me.

11 Yea, in God haue I put my trust: I wil not be afraid what man can do vnto me.

12 Vnto thee, O God, will I pay my vowes: vnto thee will I giue thanks.

13 For thou hast deliuered my soule from death, & my feet from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, vntil this tiranny be ouerpast.

2 I wil call vnto the most hie God: euen vnto the God ẏ shal performe the cause which I haue in hand.

3 He shall send from heauen: and saue me from the reproofe of him that would eate me vp.

4 God shall send forth his mercy and trueth: my soule is among Lions.

5 And I lie euen among the children of men that are set on fire: whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue layed a net for my feet, and pressed downe my soule: they haue digged a pit before me, and are fallen into the mids of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right early.

10 I will giue thanks vnto thee O Lord, among the people: & I wil sing vnto thee among the natiõs.

11 For the greatnes of thy mercy reacheth vnto the heauens: and thy trueth vnto the cloudes.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Psal. 58.

ARe your mindes set vpon righteousnes, O ye congregation: and do ye iudge the thing that is right, O ye sonnes of men?

2 Yea, yee imagine mischiefe in your heart vpon the earth: and your hands deale with wickednes.

3 The vngodly are froward euen from their mothers wombe: assoone as they be borne they goe astray, and speake lies.

4 They are as venemous as the poison of a Serpent: euen like the deafe Adder ẏ stoppeth her eares.

5 Which refuseth to heare the voyce of the Charmer: charme he neuer so wisely.

6 Breake their teeth, O God, in their mouthes, smite the iaw bones of the Lions, O Lord: let them fall away like water that rünneth apace, and when they shoot their arrowes, let them be rooted out.

7 Let them consume away like a snaile, & be like the vntimely fruit of a woman: and let them not see the Sunne.

8 Or euer your pots be made hote with thornes: so let indignation vexe him, euen as a thing that is rawe.

9 The righteous shall reioyce when he seeth the vengeance: he shall wash his footsteps in the blood of the vngodly.

10 So that a man shall say, Verily there is a reward

ward for the righteous: doubtles there is a God that iudgeth the earth.

Eripe me de inimicis. Psal 59.

DEliuer me from mine enemies, O God: defend mee from them that rise vp against me. Euening prayer.

2 O deliuer me frō the wicked doers: & saue me from the blood-thirsty men.

3 For loe, they lie waiting for my soule: the mightie men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselues without my fault: arise thou therefore to help me and behold.

5 Stand vp, O Lord God of hostes, thou God of Israel, to visite all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

6 They goe to and fro in the euening: they grin like a dogge, and runne about through the citie.

7 Beholde, they speake with their mouth, and swords are in their lippes: for who doth heare?

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the Heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnes plenteously: and God shall let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the words of their lippes, they shall be taken in their pride: and why? their preaching is of curling and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Jacob, and vnto the ends of the world.

14 And

14 And in the euening they will returne: grinne like a dogge, and will goe about the city.

15 They will runne here and there for meate: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast bin my defence & refuge in the day of my trouble.

17 Vnto thee, O my strength, will I sing: for thou O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God thou hast cast vs out, & scattered vs abroad: thou hast also bin displeased, O turne thee vnto vs againe.

2 Thou hast moued the land, & diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the truth.

5 Therefore were thy beloued deliuered: help me with thy right hand, and heare me.

6 God hath spoken in his holines, I wil reioyce & diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, & Manasses is mine: Ephraim also is the strēgth of my head, Iuda is my law giuer.

8 Moab is my wash pot, ouer Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who wil leade me into the strong city: who wil bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

11 O be thou our help in trouble: for vaine is the help of man.

12 Through God wil we do great acts: for it is he that shall tread downe our enemies.

Exaudi

Exaudi Deus. Psal. 61.

HEare my crying, O GOD: giue eare vnto my prayer.

2 From the ends of the earth will I call vnto thee: when my heart is in heauines.

3 O set me vp vpon the rocke that is higher then I: for thou hast bin my hope, and a strong tower for me against the enemy.

4 I wil dwell in thy tabernacle for euer: and my trust shal be vnder the couering of thy wings.

5 For thou, O Lord, hast heard my desires: & hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt grant the King a long life: that his yeares may endure throughout all generations.

7 He shall dwell before God for euer: O prepare thy louing mercy and faithfulnes, that they may preserue him.

8 So will I alwaies sing praise vnto thy Name: that I may daily performe my vowes.

Nonne Deo. Psal. 62.

MY soule truely waiteth still vpon God: for of him commeth my saluation. Morning prayer.

2 He verily is my strength and my saluation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischiefe against euery man: ye shall be slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their deuice is only how to put him out whom God wil exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuertheless, my soule waite thou still vpon God: for my hope is in him.

6 He truely is my strength and my saluation: he is my defence, so that I shall not fall.

7 In

7 In God is my health and my glory: the rocke of my might, and in God is my trust.

8 O put your trust in him alway, (ye people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanity it selfe.

10 O trust not in wrong and robbery, giue not your selues vnto vanity: if riches increase, set not your heart vpon them.

11 God spake once and twice: I haue also heard the same, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus, Deus meus. Psal. 63.

O God, thou art my God: early will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holines: that I might behold thy power and glory.

4 For thy louing kindnes is better then the life it selfe: my lippes shall praise thee.

5 As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy Name.

6 My soule shalbe satisfied, euen as it were with marrow and fatnesse: when my mouth praiseth thee with ioyfull lips.

7 Haue I not remembred thee in my bedde: and thought vpon thee when I was waking?

8 Because thou hast beene my helper: therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the King shall reioyce in God, all they also that sweare by him shall bee commended: for the mouth of them that speake lyes shall be stopped.

Exaudi Deus. Psal. 64.

HEare my voice, O God, in my prayer: preserue my life from feare of the enemie.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: and shoot out their arrowes, euen bitter words.

4 That they may priuily shoote at him that is perfect: suddenly doe they hit him, and feare not.

5 They courage themselues in mischiefe: and commune among themselues how they may lay snares, and say that no man shall see them.

6 They imagine wickednes, and practise it: that they keep secret among themselues, euery man in the deepe of his heart.

7 But God shall suddenly shoote at them with a swift arrow: that they shall be wounded.

8 Yea, their owne tongues shal make them fall: insomuch that who so seeth thē, shal laugh them to scorne

9 And all men that see it, shall say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shal reioyce in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Te decet hymnus. Psal. 65.

THou, O God, art praised in Sion: and vnto thee shall the vowe be performed in Hierusalem. Euening prayer.

2 Thou

2 Thou that hearest the prayer: vnto thee shal all flesh come.

3 My mildeeds preuaile against me: O be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chusest, and receiuest vnto thee: he shall dwel in thy court, and shall be satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shew vs wonderfull things in thy righteousnes, O God of our saluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad sea.

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the sea: & the noise of his waues, and the madnesse of his people.

8 They also that dwell in the vttermost parts of the earth, shal be afraid at thy tokens: thou that makest the outgoings of the morning and euening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleyes thereof: thou makest it soft with the drops of raine, and blessest the increase of it.

12 Thou crownest the yeere with thy goodnesse: and thy clouds drop fatnesse.

13 They shall drop vpon the dwellings of the wildernes: and the little hilles shal reioyce on euery side.

14 The folds shall be full of sheepe: the valleyes also shall stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal. 66.

O Be ioyfull in God all ye lands: sing prayses vnto the honour of his Name, make his prayse to be glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found lyars vnto thee.

3 For all the world shal worship thee: sing of thee, and prayse thy Name.

4 O come hither, and behold the works of God: how wonderfull he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went through the water on foot, there did we reioyce thereof.

6 He ruleth with his power for euer, his eyes beholde the people: and such as will not beleeue, shall not be able to exalt themselues.

7 O prayse our God, (ye people:) and make the voice of his prayse to be heard.

8 Which holdeth our soule in life: and suffereth not our feet to slip.

9 For thou, O God hast proued vs: thou also hast tried vs, like as siluer is tryed.

10 Thou broughtest vs into the snare: and laydest trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heades: we went thorow fire and water, and thou broughtest vs into a wealthy place.

12 I will go into thy house with burnt offrings: & will pay thee my vowes which I promised with my lips, & spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither & hearken all ye that feare God: and

and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I encline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard mee: and considered the voice of my prayer.

18 Praised be God which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knowen vpon earth: thy sauing health among all nations.

3 Let the people praise thee, O God: yea let all the people praise thee.

4 O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring foorth her increase: and God, euen our own God shal giue vs his blessing.

7 God shall blesse vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

Morning prayer.

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merry and ioyfull.

4 O ſing vnto God, and ſing praiſes vnto his Name: magnifie him that rideth vpon the heauens as it weare vpon an horſe, praiſe him in his Name, yea, and reioyce before him.

5 He is a father of the fatherleſſe, & defendeth the cauſe of ỹ widowes: euen God in his holy habitatiõ.

6 Hee is the GOD that maketh men to be of one minde in an houſe, and bringeth the priſoners out of captiuity: but letteth the runnagates continue in ſcarceneſſe.

7 O GOD, when thou wenteſt forth before the people: when thou wenteſt through the wilderneſſe.

8 The earth ſhooke, and the heauens dropped at the preſence of God: euen as Sina alſo was moued at the preſence of God, which is the God of Iſrael.

9 Thou, O God ſenteſt a gracious raine vpon thine inheritance: & refreſhedſt it whẽ it was weary.

10 Thy congregation ſhal dwell therein: for thou, O God, haſt of thy goodneſſe prepared for the poore.

11 The Lord gaue the word: great was the company of the Preachers.

12 Kings with their armies did flee and were diſcomfited: and they of the houſhold diuided the ſpoile.

13 Though ye haue lyen among the pots, yet ſhall ye be as the wings of a Doue: that is couered with ſiluer wings, and her feathers like gold.

14 When the Almightie ſcattered Kings for their ſake: then were they as white as ſnow in Salmon.

15 As the hill of Baſan, ſo is Gods hill: euen an hie hill as the hill of Baſan.

16 Why hop ye ſo ye high hils? this is Gods hil, in the which it pleaſeth him to dwell: yea, the Lord wil abide in it for euer.

17 The charets of God are twenty thouſand, euen thouſands of Angels: and the Lord is among

them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitty captiue, & receiued gifts for mē: yea, euen for thine enemies, ỹ the Lord God might dwell among them.

19 Praised be the Lord daily: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen the God of whom commeth saluation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath sayd, I will bring my people againe, as I did from Basan: mine owne wil I bring againe, as I did sometime from the deepe of the sea.

23 That thy foote may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seene, O God, how thou goest: how thou my God and king goest in the Sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing w̄ the timbrels.

26 Giue thanks, O Israel, vnto God the Lord in the congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the Princes of Iudah their counsell: the Princes of Zabulon, and the Princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Hierusalem: so shall kings bring presents vnto thee.

30 When the company of the spearemen, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of siluer: and when he hath scattered the people that delight in warre.

31 Then

31 Then shal ỹ princes come out of Egypt: the Morians land shal soone stretch out her hands vnto God

32 Sing vnto God, O ye kingdomes of the earth: O sing praises vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: lo, he doth send out his voyce, yea, & that a mighty voice.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy places: euen the God of Israel, he will giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

SAue me, O GOD: for the waters are come in, euen vnto my soule. Euening prayer.

2 I stick fast in the deepe mire where no ground is: I am come into deep waters, so that the floods runne ouer me.

3 I am weary of crying, my throate is drie: my sight faileth me for waiting so long vpon my God.

4 They that hate me without a cause, are mo then the haires of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.

5 I payde them the things that I neuer tooke: God, thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seeke thee be cõfoũded through me, O Lord God of Israel.

7 And why? for thy cause haue I suffered reproof: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath eũe eaten me: and ỹ rebukes of them ỹ rebuked thee, are fallen vpon me.

10 I wept and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on sackcloth also: & they iested vpon me.

12 They that sit in the gate speake against me: and the drunkards make songs vpon me.

13 But Lord I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.

15 Take me out of the mire, that I sinke not: oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the waterflood drowne me, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

17 Heare me, O Lord, for thy louing kindnesse is comfortable: turne thee vnto me, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauines: I looked for some to haue pitie on me, but there was no man, neither found I any to cõfort me.

22 They gaue me gall to eate: and when I was thirsty, they gaue me vineger to drinke.

23 Let their table be made a snare to take themselues withall: & let the things that should haue bin for their wealth, be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bow downe their backs.

25 Powre out thine indignation vpon them: and let

let thy wrathfull displeasure take hold of them.

26 Let their habitation be voyde: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them bee wiped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heauinesse: thy helpe, O God, shall lift me vp.

31 I will praise the Name of God with a song: and magnifie it with thankesgiuing.

32 This also shall please the Lord: better then a bullocke that hath hornes and hooues.

33 The humble shall consider this, and bee glad: seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the sea and all that mooueth therein.

36 For God will saue Sion, and build the Cities of Iuda: that men may dwell there, and haue it in possession.

37 The posterity also of his seruants shall inherite it: and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer mee: make haste to helpe me, O Lord.

2 Let them bee ashamed and confounded that seeke after my soule: let them bee turned backeward and put to confusion that wish me euill.

3 Let them for their reward bee soone brought to shame: that crie ouer me, There, there.

4 But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.

5 As for me, I am poore and in misery: haste thee vnto me, O God.

6 Thou art my helper and my redeemer: O Lord, make no long tarying.

In te Domine speraui. Psal. 71.

Morning prayer.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, incline thine eare vnto me, and saue me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I bene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shall be alway of thee.

6 I am become as it were a monster vnto many: but my sure trust in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against me, and they that lay wait for my soule, take their counsaile together, saying: God hath forsaken him, persecute him and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God, haste thee to helpe me.

11 Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour that seeke to doe me euill.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speake of thy righteousnesse and saluation: for I know no end thereof.

14 I will goe forth in the strength of the Lord God: and will make mention of thy righteousnes onely.

15 Thou, O God, hast taught me from my youth vp vntill now: therfore will I tel of thy wonderous workes.

16 Forsake me not, O God, in mine old age, when I am gray headed: vntil I haue shewed thy strength vnto this generation, and thy power to al them that are yet for to come.

17 Thy righteousnes, O God, is very high, and great things are they that thou hast done: O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed me? and yet didst thou turne and refresh me: yea, and broughtest me from the deep of the earth againe.

19 Thou hast brought me to great honour: and comforted me on euery side.

20 Therfore will I praise thee and thy faithfulnes, O God, playing vpon an instrument of musick: vnto thee will I sing vpon the harpe, O thou Holy one of Israel.

21 My lippes wil be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousnes all the day long: for they are confounded, & brought vnto shame, that seeke to do me euill.

Deus iudicium. 72.

GIue the King thy Iudgements, O God: and thy righteousnesse vnto the Kings sonne.

2 Then shall hee iudge the people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hilles righteousnesse vnto the people.

4 He shall keep the simple folke by their right: defend the children of the poore, & punish ỹ wrong doer.

5 They shal feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 He shall come downe like the raine into a fleece of wooll: euen as the drops that water the earth.

7 In his time shal the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shall be also from the one Sea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wildernesse shall kneele before him: his enemies shall licke the dust.

10 The kings of Tharsis and of the yles shall giue presents: ỹ kings of Arabia & Saba shall bring gifts.

11 All kings shall fall downe before him: all Nations shall do him seruice.

12 For hee shall deliuer the poore when he cryeth: the needy also and him that hath no helper.

13 He shall be fauourable to the simple and needy: and shall preserue the soules of the poore.

14 He shall deliuer their soules from falshood and wrong: and deare shall their blood be in his sight.

15 He shall liue, and vnto him shall be giuen of the gold of Arabia: prayer shall be made euer vnto him, and daily shall he be praised.

16 There shall be an heap of corne in the earth hie vpon the hils: his fruit shall shake like Libanus, and shalbe greene in the city, like grasse vpon the earth.

17 His

17 His name shall endure for euer, his name shall remayne vnder the Sunne among the posterities: which shall be blessed through him, and all the heathen shall perish.

18 Blessed bee the Lord God, euen the God of Israel: which onely doth wonderous things.

19 And blessed be the Name of his Maiestie for euer: and all the earth shall be filled with his Maiestie, Amen, Amen.

Quam bonus Israel. Psal. 73.

Euening prayer.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheless, my feete were almost gone: my treadings had welnigh slipt.

3 And why? I was grieued at the wicked: I doe also see the vngodly in such prosperity.

4 For they are in no perill of death: but are lusty and strong.

5 They come in no misfortune like other folke: neyther are they plagued like other men.

6 And this is the cause that they bee so holden with pride: and ouerwhelmed with cruelty.

7 Their eies swell with fatnesse: and they doe euen what they lust.

8 They corrupt other, and speake of wicked blasphemy: their talking is against the most Highest.

9 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore fall the people vnto them: & thereout sucke they no small aduantage.

11 Tush, say they, how should God perceiue it: is there knowledge in the most Highest?

12 Loe these are the vngodly, these prosper in the world, and these haue riches in possession: and I said, Then haue I clensed my heart in vaine, and washed mine

mine hands in innocencie.

13 All the day long haue I beene punished: and chastened euery morning.

14 Yea, and I had almost saide euen as they: but loe, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Vntill I went into the Sanctuary of God: then vnderstood I the end of these men.

17 Namely, how thou doest set them in slippery places: and castest them downe, and destroyest them.

18 Oh how suddenly do they consume: perish and come to a fearefull end?

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the Citie.

20 Thus my heart was grieued: and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receiue me with glory.

24 Whom haue I in heauen but thee: & there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

26 For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy workes, in the gates of the daughter of Sion.

Vt quid Deus? Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hot against the sheepe of thy pasture?

2 O thinke vpon the Congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift vp thy feet, that thou mayst vtterly destroy euery enemy: which hath done euil in thy sanctuary.

5 Thine aduersaries roare in the middes of the Congregations: and set vp their banners for tokens.

6 He that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.

7 But now they breake downe all the carued worke thereof: with axes and hammers.

8 Thy haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they said in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

11 O God, how long shall the aduersary do this dishonour: how long shall the enemy blaspheme thy Name, for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the ememy?

13 For God is my King of old: the helpe that is done vpon earth, he doth it himselfe.

14 Thou diddest diuide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou

15 Thou smotest the heads of Liuiathan in pieces: and gauest him to be meate for the people in the wildernesse.

16 Thou broughtest out fountaines & waters out of the hard rockes: thou driedst vp mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliuer not the soule of thy Turtle doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

21 Looke vpon the Couenant: for all the earth is full of darkenesse, and cruell habitations.

22 Oh let not the simple goe away ashamed: but let the poore and needy giue praise vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember how the foolish mā blasphemeth thee daily.

24 Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

Morning prayer.

VNto thee, O God, doe we giue thankes: yea, vnto thee doe we giue thankes.

2 Thy Name also is so nigh: and that doe thy wonderous workes declare.

3 When I receiue the Congregation: I shall iudge according vnto right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

6 Set

6 Set not vp your horne on high: and speak not with a stiffe necke.

7 For promotion commeth neither from the East nor from the West: nor yet from the South.

8 And why? God is the Iudge: he putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, & the wine is red, it is full mixt, & he powreth out of ỹ same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.

11 But I will talke of the God of Iacob: & praise him for euer.

12 All the hornes of the vngodly also wil I breake: and the hornes of the righteous shall be exalted.

Notus in Iudæa. Psal. 76.

IN Iurie is God knowen: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrowes of the bow: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hills of the robbers.

5 The proude are robbed, they haue slept their sleepe: and all the men whose hands were mighty haue found nothing.

6 At thy rebuke, O God of Iacob: both the charet and horse are fallen.

7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou diddest cause thy iudgement to be heard from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe al the meeke vpon the earth.

10 The fiercenesse of man shall turne to thy praise:

and

and the fiercenesse of them shalt thou refraine.

11 Promise vnto the Lord your God, and keep it, all ye that be round about him: bring presents vnto him that ought to be feared.

12 He shall refraine the spirit of Princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will cry vnto God with my voyce: euen vnto God wil I cry with my voice, & he shal hearken vnto me.

2 In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse I will thinke vpon God: when my heart is vexed I will complaine.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.

5 I haue considered the dayes of old: and the yeeres that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for euer: and will he be no more intreated?

8 Is his mercy cleane gone for euer: and is his promise come vtterly to an end for euermore?

9 Hath God forgotten to bee gracious: and will he shut vp his louing kindnesse in displeasure?

10 And I said, It is mine own infirmity: but I will remẽber the yeres of the right hand of ỹ most highest.

11 I will remember the works of the Lord: and call to minde thy wonders of old time.

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God is holy: who is so great a God as our God?

14 Thou

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Jacob and Joseph.

16 The waters saw thee, O GOD, the waters saw thee, and were afraid: the depths also were troubled.

17 The cloudes powred out water, the aire thundred: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was mooued, and shooke withall.

19 Thy way is in the sea, and thy pathes in the great waters: and thy footsteps are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populc. Psal. 78.

HEare my Law, O my people: encline your eares vnto the words of my mouth. Euening prayer.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we haue heard and knowen: and such as our fathers haue told vs.

4 That wee should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderfull workes that he hath done.

5 He made a couenant with Jacob, and gaue Israel a Law: which he commanded our forefathers to teach their children.

6 That their posteritie might know it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in GOD: and not

not to forget the workes of God, but to keepe his Commandements.

9 And not to be as their forefathers, a faithlesse and stubburne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed and carying bowes, turned themselues backe in the day of battell.

11 They kept not the couenant of God: and would not walke in his Law.

12 But forgat what he had done: and the wonderfull worke that he had shewed for them.

13 Marueilous things did he in the sight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 Hee diuided the sea, and let them goe thorow: he made the waters to stand on a heape.

15 In the day time also hee led them with a cloud and all the night through with a light of fire.

16 He claue the hard rockes in the wildernes: and gaue them drinke thereof, as it had bene out of the great depth.

17 He brought waters out of the stony rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most Highest in the wildernesse.

19 They tempted God in their hearts: and required meate for their lust.

20 They spake against God also, saying: shall God prepare a table in the wildernesse?

21 He smote the stony rocke indeed, that the water gushed out, and the streams flowed withall: but can he giue bread also, or prouide flesh for his people?

22 When the Lord heard this, he was wroth: so

the

the fire was kindled in Jacob, and there came vp heauy displeasure against Israel.

23 Because they beleeued not in God: and put not their trust in his helpe.

24 So he commanded the clouds aboue: and opened the doores of heauen.

25 He rained downe Manna also vpon them for to eate: and gaue them food from heauen.

26 So man did eate Angels food: for he sent them meate enough.

27 He caused the East wind to blow vnder heauen: and through his power he brought in the South-west winde.

28 Hee rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouthes, the heauy wrath of God came vpon them, and slewe the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeued not his wonderous workes.

33 Therefore their dayes did he consume in vanitie: and their yeeres in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred, that GOD was their strength: and that the hie God was their redeemer.

36 Neuertheles, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither

ther continued they stedfast in his couenant.

38 But he was so mercifull that he forgaue their misdeeds: and destroyed them not.

39 Yea many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernes: and grieued him in the desert.

42 They turned backe and tempted God: and moued the holy One in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemie.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 He sent lice among them, and deuoured them vp: and frogs to destroy them.

47 He gaue their fruit vnto the Catterpiller: and their labour vnto the Grashopper.

48 He destroied their Vines with hailestones: and their Mulberie trees with the frost.

49 He smote their Cattell also with hailestones: and their flockes with hote thunderbolts.

50 He cast vpon them the furiousnes of his wrath, anger, displeasure, and trouble: and sent euil angels among them.

51 He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he led them forth

like

like sheep: & carried thē in the wildernes like a flocke.
54 Hee brought them out safely that they should not feare: & ouerwhelmed their enimies with the sea.
55 And brought them within the borders of his Sanctuarie: euen to his mountaine which he purchased with his right hand.
56 He cast out the heathen also before them: caused their land to be diuided among them for an heritage, & made ỹ tribes of Israel to dwel in their tents.
57 So they tempted and displeased the most high God: and kept not his testimonies.
58 But turned their backs, & fell away like their forefathers: starting aside like a broken bow.
59 For they grieued him with their hil altars: and prouoked him to displeasure with their images.
60 When God heard this, he was wroth: & tooke sore displeasure at Israel.
61 So that he forsooke the tabernacle in Silo: euen the tent that he had pitched among them.
62 He deliuered their power into captiuity: and their beauty into the enemies hand.
63 Hee gaue his people ouer also vnto the sword: and was wroth with his inheritance.
64 The fire consumed their yong men: and their maidens were not giuen in marriage.
65 Their Priests were slaine with the sword: and there were no widowes to make lamentation.
66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.
67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.
68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.
69 But chose the tribe of Juda: euen the hill of Sion, which he loued.

70 And there he builded his temple on high: and laid the foundation of it like the ground which hee hath made continually.

71 He chose Dauid also his seruant: and tooke him away from the sheepfolds.

72 As hee was following the Ewes great with yong ones, he tooke him: that he might feed Jacob his people, and Israel his inheritance.

73 So hee fed them with a faithfull & true heart: and ruled them prudently with all his power.

Deus venerunt. Psal. 79.

Morning prayer.

O God the heathen are come into thine inheritance: thy holy temple haue they defiled, and made Jerusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to be meate vnto the foules of the aire: and the flesh of thy saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Jerusalem: & there was no man to bury them.

4 We are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord how long wilt thou be angry: shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Jacob: and laid waste his dwelling place.

8 O remember not our old sinnes, but haue mercy vpon vs, and that soone: for we are come to great miserie.

9 Help vs, O God of our saluation, for the glorie of thy name: O deliuer vs, and be mercifull vnto our sinnes for thy names sake.

10 Wherefore

10 Wherefore doe the Heathen say, Where is now their God?

11 O let the vengeance of thy seruants blood that is shed: be openly shewed vpon ẏ heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee: according to the greatnes of thy power preserue thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours haue blasphemed thee: reward thou them, O Lord, seuen fold into their bosome.

14 So we that be thy people, & sheep of thy pasture, shall giue thee thanks for euer: & will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80

HEare, O thou shepheard of Israel, thou that leadest Joseph like a sheep: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength, and come and help vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and giuest them plenteousnes of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a Vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken root, it filled the land.

10 The hils were couered with the shadow of it: and the boughs thereof were like the goodly cedar trees.

11 She stretched out her branches vnto the Sea: and her boughes vnto the riuer.

12 Why hast thou then broken downe her hedge: that all they that goe by, plucke of her grapes.

13 The wilde Bore out of the wood doth roote it vp: and the wilde beastes of the field deuoure it.

14 Turne thee againe, thou God of hostes, looke downe from heauen: behold and visit this vine.

15 And the place of the Vineyard that thy right hand hath planted: and the branch, that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be vpon ỹ man of thy right hand: and vpon the sonne of man, whom thou madest so strong for thy owne selfe.

18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng we merrily vnto God our strength: make a cheerefull noise vnto the God of Jacob.

2 Take the Psalme, bring hither the Tabret: the merry Harpe, with the Lute.

3 Blow vp the Trumpet in the new moone: euen in the time appointed, & vpon our solemne feast day.

4 For this was made a statute for Israel: and a Law of the God of Jacob.

5 This he ordeined in Joseph for a testimonie: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burthen: and his hands were deliuered from making the pots.

7 Thou calledst vpon me in troubles, and I deliuered

uered thee: and heard thee, what time as the stoꝛme fell vpon thee.

8 I pꝛooued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me,

10 There shall no strange god be in thee: neither shalt thou woꝛship any other god.

11 I am the Loꝛd thy God, which bꝛought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts lust: and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto me: foꝛ if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Loꝛd should haue been found lyars: but their time should haue endured foꝛ euer.

17 He should haue fed them also with the finest wheat floure: and with hony out of the stonie rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

GOD standeth in the congregation of pꝛinces: he is a iudge among Gods. Euening prayer.

2 How long will yee giue wꝛong iudgement: & accept the persons of the vngodly?

3 Defend the pooꝛe and Fatherlesse: see that such as be in need and necessitie haue right.

4 Deliuer the outcast and pooꝛe: saue them from the hand of the vngodly.

5 They will not be learned noꝛ vnderstand, but walke on still in darkenesse: all the foundations of the earth be out of course.

6 I haue said, Ye are gods: and ye all are children of the most highest.

7 But ye shal die like men: and fall like one of the princes.

8 Arise, O God and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis? Psal 83.

HOlde not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people: and taken councell against thy secret ones.

4 They haue said, Come, and let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The Tabernacles of the Edomites and the Ismaelites: the Moabites, and the Hagarenes.

7 Gebal and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But do thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin, at the brooke of Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba and Salmana.

12 Which say, let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the winde.

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraid with thy stormе.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall know that thou (whose name is Iehouah:) art onely ỹ most highest ouer all the earth.

Quam dilecta. Psal. 84.

O How amiable are thy dwellings: thou Lord of hostes,

2 My soule hath a desire and longing to enter into the courts of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her yong: euen thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going thorow the vale of misery, vse it for a well: and the pooles are filled with water.

7 They will go from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hosts, heare my prayer: hearken, O God of Iacob.

9 Behold, O God, our defender: and looke vpon the face of thine anointed.

10 For one day in thy courts: is better then a thousand.

11 I had rather be a doore-keeper in the house of my

my God: then to dwell in the tents of vngodlines.

12 For the Lord GOD is a light and defence: the Lord will giue grace and worship, and no good thing shall he with-hold from them that liue a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

LORD, thou art become gracious vnto thy land: thou hast turned away the captiuitie of Jacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and grant vs thy saluation.

8 I will hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his Saints, that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwell in our land.

10 Mercy and trueth are met together: righteousnesse and peace haue kissed each other.

11 Trueth shall flourish out of the earth: and righteousnes hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindnesse: and our land shall giue her increase.

13 Righteousnes shall go before him: and he shall direct his going in the way.

Inclina

Inclina Domine. Psal. 86.

BOw down thine eare, O Lord, and heare me: for I am poore and in miserie. Morning prayer.

2 Preserue thou my soule for I am holy: my God saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I will call daily vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I lift vp my soule.

5 For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voyce of my humble desires.

7 In the time of my trouble, I wil call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee (O Lord:) there is not one that can doe as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shal glorifie thy Name.

10 For thou art great, & doest wonderous things: thou art God alone.

11 Teach me thy way, O Lord: and I will walke in thy truth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercy toward me: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against me: and the congregatiõs of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou, O Lord God, art ful of cõpassion and mercy: long suffering, plenteous in goodnes & trueth.

16 O turne thee then vnto mee, and haue mercie

vpon

vpon me: giue thy strength vnto thy seruant, & helpe the sonne of thine handmaid.

17 Shew some good token vpon me for good, that they which hate me may see it, & be ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philistims also: and they of Tyre, with the Morians, loe, there was he borne.

5 And of Sion it shall be reported, that he was borne in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth vp the people: that he was borne there.

7 The singers also and trumpetters shall he rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, incline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue bin euen as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkenes, and in the deep.

6 Thine indignation lyeth hard vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get foorth.

9 My sight faileth for very trouble: Lord I haue called dayly vpon thee, I haue stretched out my hands vnto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise vp againe and praise thee?

11 Shall thy louing kindnesse be shewed in the graue: or thy faithfulnes in destruction?

12 Shal thy wonderous works be knowen in the darke: and thy righteousnesse in the land where all things are forgotten?

13 Vnto thee haue I cryed, O Lord: and early shall my prayer come before thee.

14 Lord why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in misery, and like vnto him that is at the point to die: euen from my youth vp thy terrors haue I suffered with a troubled mind.

16 Thy wrathful displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me dayly like water: and compassed me together on euery side.

18 My louers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

MY song shalbe alway of the louing kindnes of the Lord: with my mouth wil I euer be shewing thy truth, from one generation to another. Euening prayer.

2 For I haue said, mercy shalbe set vp for euer: thy truth shalt thou establish in the heauens

3 I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seed will I stablish for euer: and set vp thy throne from one generation to another.

5 O Lord the very heauens shall prayse thy wonderous workes: and thy truth in the Congregation of the Saints.

6 For who is he among the clouds: that shall be compared vnto the Lord?

7 And what is he among the gods: that shall be like vnto the Lord?

8 God is very greatly to be feared in the counsell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hostes, who is like vnto thee: thy trueth most mighty Lord, is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shal reioyce in thy Name.

14 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

15 Righteousnes and equity is the habitation of thy seate: mercy and trueth shall goe before thy face.

16 Blessed is the people, O Lord, that can reioyce in thee: they shal walke in ỹ light of thy countenance.

17 Their delight shalbe daily in thy name: and in thy righteousnes shall they make their boast.

18 For thou art the glory of their strength: and in thy

thy louing kindnes thou shalt lift vp our hornes.
19 For the Lord is our defence: the holy One of Israel is our king.
20 Thou spakest sometime in visions vnto thy Saints, & saidest: I haue laid help vpon one that is mightie, I haue exalted one chosen out of the people.
21 I haue found Dauid my seruant: with my holy oile haue I anointed him.
22 My hand shall hold him fast: and my arme shal strengthen him.
23 The enemy shall not be able to do him violence: the sonne of wickednes shall not hurt him.
24 I shall smite downe his foes before his face: and plague them that hate him.
25 My truth also and my mercy shal be with him: and in my Name shall his horne be exalted.
26 I will set his dominion also in the sea: and his right hand in the floods.
27 He shal call me, Thou art my Father: my God, and my strong saluation.
28 And I will make him my first borne: higher then the kings of the earth.
29 My mercy will I keep for him for euermore: and my couenant shall stand fast with him.
30 His seed also will I make to endure for euer: and his throne as the daies of heauen.
31 But if his children forsake my law: and walke not in my iudgements.
32 If they breake my Statutes, and keep not my commandements: I will visite their offences with the rod and their sinne with scourges.
33 Neuertheles, my louing kindnes will I not vtterly take from him: nor suffer my truth to faile.
34 My couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworn once

by

by my holinesse that I will not faile Dauid.

35 His seed shall indure for euer: and his seate is like as the sunne before me.

36 He shall stand fast for euermore as the Moone: and as the faithfull witnesse in heauen.

37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and broken downe his strong holds.

40 All they that goe by, spoile him: and he is become a rebuke to his neighbours.

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sword: and giuest him not victory in the battell.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortned: and couered him with dishonour.

45 Lord, how long wilt thou hide thy selfe? for euer: and shall thy wrath burne like fire?

46 Oh remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liueth, and shall not see death? shal he deliuer his soule from the hand of hel?

48 Lord, where are thy olde louing kindnesses: which thou sworest vnto Dauid in thy trueth?

49 Remember Lord, the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slandered the footesteps of thine anointed: praysed be the Lord for euermore. Amen. Amen.

Domine,

Domine, refugium. Psal. 90.

LOrd, thou hast beene our refuge: from one generation to another. Morning prayer.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlasting, and world without ende.

3 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.

4 For a thousand yeeres are in thy sight are but as yesterday: seeing that is past a watch in the night.

5 Assoone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is greene, and groweth vp: but in the euening it is cut downe, dried vp, & withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and our secret sinnes in the sight of thy countenance.

9 For when thou art angry, all our daies are gone: we bring our yeeres to an end, as it were a tale that is told.

10 The daies of our age are threescore yeeres and ten, and though men be so strong that they come to fourescore yeers: yet is their strength then but labour and sorrow, so soone passeth it away, & we are gone.

11 But who regardeth the power of thy wrath: for euen therafter as a man feareth, so is thy displeasure.

12 O teach vs to number our daies: that we may apply our hearts vnto wisedome.

13 Turne thee againe, (O Lord) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so shall we reioyce and be glad all the daies of our life.

15 Comfort vs againe, now after the time that

thou hast plagued vs: and for the yeeres wherein we haue suffered aduersity.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious Maiesty of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

2 I will say vnto the Lord, thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliuer thee from the snare of the Hunter: and from the noysome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and trueth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darknesse: nor for the sicknesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, & ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy waies.

12 They shall beare thee in their hands: that thou hurt not thy foote against a stone.

13 Thou shalt go vpon the Lion & Adder: the yong Lion

Lion and the dragon shalt thou tread vnder thy feet.

14 Because he hath set his loue vpon me, therfore shall I deliuer him: I shall set him vp, because he hath knowen my Name.

15 He shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lord: and to sing praises vnto thy Name, O most highest.

2 To tell of thy louing kindnesse early in the morning: and of thy trueth in the night season.

3 Vpon an instrument of ten strings, and vpon the Lute: vpon a lowd instrument, and vpon the Harpe.

4 For thou Lord hast made me glad through thy works: and I will reioyce in giuing praise for the operations of thy hands.

5 O Lord, how glorious are thy works: and thy thoughts are very deepe.

6 An vnwise man doeth not well consider this: and a foole doeth not vnderstand it.

7 When the vngodly are greene as the grasse, and when all the workes of wickednes doe flourish: then shall they be destroyed for euer, but thou Lord art the most hiest for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shall be destroyed.

9 But my horne shall be exalted like the horne of an Vnicorne: for I am anointed with fresh oyle.

10 Mine eye also shall see his lust of mine enemies: and mine eare shal heare his desire of the wicked that rise vp against me.

11 The righteous shall flourish like a Palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the Courts (of the house) of our God.

13 They also shall bring foorth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strngth is: and that there is no vnrighteousnesse in him.

Dominus regnauit. Psal. 93.

Euening prayer.

THe Lord is King, and hath put on glorious apparrel: the Lord hath put on his apparrel, and girded himselfe with strength.

2 He hath made the round world so sure: that it cannot be mooued.

3 Euer since the world began, hath thy seat beene prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue lift vp their voyce: the floods lift vp their waues.

5 The waues of the Sea are mighty, and rage horribly: but yet the Lord that dwelleth on high, is mightier.

6 Thy testimonies, O Lord are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal. 94.

O Lord God to whom vengeance belongeth: thou God to whom vengeãce belongeth, shew thy self.

2 Arise thou Judge of the world: and reward the proud after their deseruing.

3 Lord, how long shall the vngodly: how long shall the vngodly triumph?

4 How long shall all wicked doers speake so disdainfully: and make such proud boasting?

5 They smite downe thy people, O Lord: and trouble thine heritage.

6 They

6 They murther the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed ye vnwise among the people: O ye fooles, when will ye vnderstand?

9 He that planted the eare shall hee not heare: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whom thou chastenest, (O Lord:) and teachest him in thy Law.

13 That thou mayest giue him patience in time of aduersity: vntill the pit be digged vp for the vngodly.

14 For the Lord will not faile his people: neither will he forsake his inheritance.

15 Vntill righteousnesse turne againe vnto iudgement: all such as be true in heart shall follow it.

16 Who will rise vp with me against the wicked: or who will take my part against the euill doers?

17 If the Lord had not helped me: it had not failed but my soule had bene put to silence.

18 But when I said, My foote hath slipped: thy mercy (O Lord) held me vp.

19 In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to doe with the stoole of wickednesse: which imagineth mischiefe as a law?

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickednes, and

destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.

Morning prayer.

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

2 Let vs come before his presence with thanksgiuing: and shew our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hand are all the corners of the earth: and the strength of the hils is his also.

5 The Sea is his, and he made it: and his hands prepared the drie land.

6 O come, let vs worship, and fall downe: and kneele before the Lord our maker.

7 For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

8 To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

9 When your fathers tempted me: prooued mee, and saw my works.

10 Forty yeeres long was I grieued with this generation, and said: it is a people that do erre in their hearts, for they haue not knowen my waies.

11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino, Psal. 96.

O Sing vnto the Lord a New song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and praise his Name: be telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4. For

4 For the Lord is great and cannot worthily be praised: he is more to be feared then all gods.

5 As for the gods of the Heathen, they be but Idoles: but it is the Lord that made the heauens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe vnto the Lord, (O ye kinreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the Heathen, that the Lord is King: and that it is he which hath made the round world so fast that it cannot be moued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth be glad: let the sea make a noyse, and all that therein is.

12 Let the field be ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For he commeth, for he commeth to iudge the earth: and with righteousnesse to iudge the world, and the people with his truth.

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the yles may be glad therof.

2 Clouds and darkenesse are round about him: righteousnesse and iudgement are the habitation of his Seat.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it and was afraid.

5 The hils melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousnes: and all the people haue seene his glory.

7 Confounded be all they that worship carued Images, and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Juda were glad, because of thy iudgements, O Lord.

9 For thou Lord art higher, then all that are in the earth: thou art exalted farre aboue all gods.

10 O ye that loue the Lord, see that ye hate the thing which is euill: the Lord preserueth the soules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord ye righteous: and giue thanks for a remembrance of his Holinesse.

Cantate Domino. Psal 98.

Euening prayer.

O Sing vnto the Lord a new song: for he hath done marueilous things.

2 With his owne right hand, and with his holy arme: hath he gotten himselfe the victory.

3 The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy and trueth toward the house of Israel: & all the ends of the world haue seene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord, all ye lands: Sing, reioyce, and giue thanks.

6 Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

7 With Trumpets also and shawmes: O shew your selues ioyfull before the Lord the King.

8 Let

8 Let the Sea make a noyse, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnesse shall he iudge the world: and the people with equity.

Dominus regnauit. Psal. 99.

THe Lord is King, be the people neuer so vnpatient: he sitteth betweene the Cherubims, be the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thanks vnto thy Name: which is great, wonderfull, and holy.

4 The Kings power loueth iudgement, thou hast prepared equity: thou hast executed iudgement and righteousnes in Jacob.

5 O magnifie the Lord our God: and fall downe before his footstoole, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudy pillar: for they kept his Testimonies, and the law that he gaue them.

8 Thou heardest them (O Lord our God:) thou forgauest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

OBe ioyfull in the Lord (all ye lands:) serue the Lord with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lord he is God, it is he that hath made vs, and not we our selues: wee are his people, and the sheepe of his pasture.

3 O Goe your way into his gates with thanksgiuing, and into his courts with praise: be thankefull vnto him, and speake good of his Name.

4 For the Lord is gracious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

MY song shall be of Mercy and Iudgement: vnto thee, O Lord, will I sing.

2 O let me haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto me: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shall depart from mee: I will not know a wicked person.

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Who so hath also a proud looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as bee faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: he shall be my seruant.

10 There shall no deceitfull person dwell in my house: hee that telleth lyes shall not tarry in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may root out all wicked doers from the Citie of the Lord.

Domine

Domine exaudi. Psal. 102.

HEare my prayer, O Lord: and let my crying come vnto thee. Morning prayer.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right soone.

3 For my daies are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wildernesse: and like an owle that is in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: & they that are mad vpō me, are sworn together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation & wrath: for thou hast taken me vp, and cast me downe.

11 My daies are gone like a shadow: and I am withered like grasse.

12 But thou, (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why: thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord: and all the Kings of the earth thy Maiesty.

16 When the Lord shal build vp Sion: and when his glory shall appeare.

17 When

17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shall be written for those that come after: and ỹ people which shalbe borne, shal praise the Lord.

19 For he hath looked downe from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of such as be in captiuity: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 He brought downe my strength in my iourney: and shortened my daies.

24 But I said, O my God, take me not away in the middest of mine age: as for thy yeeres, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall waxe olde as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: and their seed shall stand fast in thy sight.

Benedic anima. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiueth all thy sinne: and healeth all thine infirmities.

4 Which

4 Which saueth thy life from destruction: and
crowneth thee with mercy and louing kindnesse.
5 Which satisfieth thy mouth with good things:
making thee yong and lusty as an eagle.
6 The Lord executeth righteousnesse and iudge-
ment: for all them that are oppressed with wrong.
7 He shewed his waies vnto Moses: his workes
vnto the children of Israel.
8 The Lord is full of compassion and mercy: long
suffering, and of great goodnesse.
9 He will not alway be chiding: neither keepeth
he his anger for euer.
10 He hath not dealt with vs after our sinnes: nor
rewarded vs according to our wickednesse.
11 For looke how high the heauen is in compari-
son of the earth: so great is his mercy also toward
them that feare him.
12 Looke how wide also the East is from the West:
so farre hath he set our sinnes from vs.
13 Yea, like as a father pitieth his owne children:
euē so is the Lord merciful vnto them that feare him.
14 For he knoweth whereof we be made: he re-
membreth that we are but dust.
15 The daies of man are but as grasse: for he flou-
risheth as a flowre of the field.
16 For assoone as the wind goeth ouer it, it is gone:
and the place thereof shall know it no more.
17 But the mercifull goodnesse of the Lord endu-
reth for euer and euer vpon them that feare him: and
his righteousnesse vpon childrens children.
18 Euen vpon such as keepe his Couenant: and
thinke vpon his Commandements to do them.
19 The Lord hath prepared his seate in heauen:
and his kingdome ruleth ouer all.
20 O praise the Lord, ye Angels of his, ye that ex-
cell

cell in strength: ye that fulfill his Commandement, and hearken vnto the voice of his words.

21 O praise the Lord, all ye his hosts: ye seruants of his that doe his pleasure.

22 O speake good of the Lord, all ye workes of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

Euening prayer.

PRaise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with maiesty and honour.

2 Thou deckest thy selfe with light as it were with a garment: & spreadest out the heauens like a curtain.

Vpon Coupe:

3 Which layeth the beames of his chamber in the waters: and maketh the clouds his charet, and walketh vpon the wings of the wind.

4 He maketh his Angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it neuer should moue at any time.

6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hilles.

7 At thy rebuke they flee: at the voyce of thy thunder they are afraid.

8 They goe vp as high as the hils, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shal not passe: neither turne again to couer the earth.

10 He sendeth the springs into the riuers: which runne among the hils.

11 All beasts of the field drinke thereof: and the wilde Asses quench their thirst.

12 Besides them shall the foules of the ayre haue their habitation: and sing among the branches.

13 He

13 He watereth the hils from aboue: the earth is filled with the fruit of thy works.

14 He bringeth foorth grasse for the cattell: and greene herbe for the vse of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerefull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the firre trees are a dwelling for the Storke.

18 The high hils are a refuge for the wilde goats: and so are the stony rocks for the conies.

19 He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darkenesse that it might be night: wherein all the beasts of the forrest doe moue.

21 The Lions roaring after their pray: doe seeke their meat at God.

22 The sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth forth to his worke, and to his labour: vntill the euening.

24 O Lord, how manifold are thy works: in wisedome hast thou made them all, the earth is full of thy riches

25 So is the great and wide sea also: wherin are things creeping innumerable, both small and great beasts.

26 There go the ships, & there is that Liuiathan: whom thou hast made to take his pastime therein.

27 These waite all vpon thee: that thou mayest giue them meate in due season.

28 When thou giuest it them, they gather it: and when

when thou openest thy hand, they are filled w̃ good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath go forth, they shal be made: and thou shalt renew the face of the earth.

31 The glorious Maiesty of the Lord shall endure for euer: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hils, they shall smoke.

33 I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

34 And so shall my words please him: my ioy shall be in the Lord.

35 As for sinners, they shalbe consumed out of the earth, and the vngodly shall come to an end: praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. Psal 105.

Morning prayer.

GIue thanks vnto the Lord, and call vpon his Name: tell the people what things he hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face euermore.

5 Remember the marueilous workes that he hath done: his wonders, & the iudgements of his mouth.

6 O ye seed of Abraham his seruant: ye children of Iacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath bene alway mindfull of his couenant & promise: that he made to a thousand generations.

9 Euen

9 Euen the Couenant that he made with Abra-
ham: and the othe that he ſware vnto Iſahac.
10 And appointed the ſame vnto Jacob for a law:
and to Iſrael for an euerlaſting teſtament.
11 Saying, Vnto thee will I giue the land of
Chanaan: the lot of your inheritance.
12 When there were yet but a few of them: and
they ſtrangers in the land.
13 What time as they went from one nation to
another: from one kingdome to another people.
14 He ſuffered no man to doe them wrong: but re-
prooued euen kings for their ſakes.
15 Touch not mine anointed: & doe my Prophets
no harme.
16 Moreouer he called for a dearth vpon the land:
and deſtroyed all the prouiſion of bread.
17 But he had ſent a man before them: euen Jo-
ſeph which was ſold to be a bond ſeruant.
18 Whoſe feet they hurt in the ſtocks: the yron en-
tred into his ſoule.
19 Vntill the time came that his cauſe was know-
en: the word of the Lord tried him.
20 The King ſent and deliuered him: the prince of
the people let him goe free.
21 He made him Lord alſo of his houſe: and ruler
of all his ſubſtance.
22 That he might informe his princes after his
will: and teach his Senators wiſedome.
23 Iſrael alſo came into Egypt: and Jacob was
a ſtranger in the land of Ham.
24 And he encreaſed his people exceedingly: and
made them ſtronger then their enemies.
25 Whoſe heart turned, ſo that they hated his peo-
ple: and dealt vntruly with his ſeruants.
26 Then ſent he Moſes his ſeruant: and Aaron

whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkenesse, and it was darke: and they were not obedient vnto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought foorth frogs: yea, euen in their Kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gaue them hailestones for raine: and flames of fire in their land.

33 He smote their vines also and figge trees: and destroyed the trees that were in their coasts.

34 He spake the word, & the grashoppers came, and catterpillers innumerable: & did eat vp all the grasse in their land, and deuoured the fruit of their ground.

35 He smote also the first borne in their land: euen the chiefe of all their strength.

36 He brought them forth also with siluer & gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailes: and he filled them with the bread of heauen.

40 He opened the rocke of stone, and the waters flowed out: so that riuers ranne in drie places.

41 For why: he remembred his holy promise: and Abraham his seruant.

42 And he brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the Heathen: and

they

they tooke the labours of the people in possession.

44 That they might keepe his Statutes: and obserue his Lawes.

Confitemini Domino. Psal 106.

O Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer. Euening prayer.

2 Who can expresse the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keepe iudgement: and do righteousnesse.

4 Remember me, O Lord, according to the fauour that thou bearest vnto thy people: O visite me with thy saluation.

5 That I may see the felicity of thy chosen: and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.

6 We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remẽbrance: but were disobedient at the Sea, euen at the Red sea.

8 Neuertheless he helped them for his Names sake: that he might make his power to be knowen.

9 He rebuked the Red sea also, & it was dried vp: so he led them thorow the deep, as thorow a wildernes.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemy.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his words: and sang praise vnto him.

13 But within a while they forgat his works: and would not abide his counsell.

14 But lust came vpon them in the wildernes: and

they tempted God in the desart.

15 And he gaue them their desire: and sent leanesse withall into their soule.

16 They angred Moses also in the tents: and Aaron the Saint of the Lord.

17 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a Calfe in Horeb: and worshipped the molten Image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgate God their Sauiour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the red Sea.

23 So he said he would haue destroyed them, had not Moses his chosen stood before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voice of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them in the wildernesse.

27 To cast out their seed among the Nations: and to scatter them in the lands.

28 They ioyned themselues vnto Baal-Peor: and ate the offerings of the dead.

29 Thus they prouoked him to anger with their owne inuentions: and the plague was great among them.

30 Then stood vp Phinees, and prayed: and so the plague

plauge ceased.

31 And that was counted vnto him for righteousnesse: among all posterities for euermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirit: so that he spake vnaduisedly with his lips.

34 Neither destroyed they the Heathen: as the Lord commanded them.

35 But were mingled among the Heathen: and learned their workes.

36 Insomuch that they worshipped their Idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whom they offered vnto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stained w̄ their owne workes: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his owne inheritance.

40 And he gaue them ouer into the hand of the heathen: & they that hated them, were lords ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

43 Neuertheless, when he saw their aduersitie: he heard their complaint.

44 He thought vpō his couenant, & pitied them according to the multitude of his mercies: yea, he made all those that led them away captiue, to pitie them.

45 Deliuer vs, O Lord our God, and gather vs from among the heathen: that we may giue thanks vnto thy holy Name, & make our boast of thy praise.

46 Blessed be the Lord God of Israel, from euerlasting, and world without end: and let al the people say, Amen.

Confitemini Domino. Psal. 107.

Morning prayer.

O Giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 Let them giue thankes whom the Lord hath redeemed: and deliuered from the hand of the enemy.

3 And gathered them out of the lands, from the East and from the West: from the North and from the South.

4 They went astray in the wildernesse out of the way: and found no city to dwell in.

5 Hungry & thirsty: their soule fainted in them.

6 So they cryed vnto the Lord in their trouble: and he deliuered them from their distresse.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore prayse the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

9 For he satisfieth the empty soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darknesse and in the shadow of death: being fast bound in misery and yron.

11 Because they rebelled against the words of the Lord: & lightly regarded the counsell of the most Hie.

12 He also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lord in their trouble:

trouble: he deliuered them out of their distresse.

14 For he brought them out of darknesse, and out of the shadow of death: & brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all maner of meate: and they were euen hard at deaths doore.

19 So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

20 He sent his word and healed them: and they were saued from their destruction.

21 O that men would therefore prayse the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

22 That they would offer vnto him the sacrifice of Thankesgiuing: and tell out his workes with gladnesse.

23 They that go downe to the sea in ships: and occupy their businesse in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormy wind ariseth: which lifteth vp the waues thereof.

26 They are carried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For he maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad because they be at rest: and so hee bringeth them vnto the hauen where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the seat of the Elders.

33 Which turneth the floods into a wildernesse: and drieth vp the water springs.

34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

35 Againe he maketh the wildernesse a standing water: and water springs of a dry ground.

36 And there he setteth the hungry: that they may build them a citie to dwell in.

37 That they may sow their land, and plant vineyards: to yeeld them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And againe when they are minished & brought lowe: through oppression, through any plague or trouble.

40 Though he suffer them to be euill intreated through tyrants: & let them wander out of the way in the wildernesse.

41 Yet helpeth he the poore out of misery: and maketh him households like a flocke of sheepe.

41 The righteous will consider this, and reioyce: and the mouth of all wickednesse shalbe stopped.

43 Who so is wise will ponder these things: & they shall vnderstand the louing kindnesse of the Lord.

Paratum

Paratum cor meum. Psal. 108.

O God, my heart is ready, my heart is ready: I will sing and giue praise with the best member that I haue. Euening prayer.

2 Awake thou Lute and Harpe: I my selfe will awake right earely.

3 I will giue thanks vnto thee, O Lord, among the people: I will sing praises vnto thee among the Nations.

4 For thy mercy is greater then the heauens: and thy trueth reacheth vnto the clouds.

5 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may be deliuered: let thy right hand saue them, and heare thou me.

7 GOD hath spoken in his Holinesse: I will reioyce therefore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my Lawgeuer, Moab is my washpot: ouer Edom will I cast out my shooe, vpon the Philistines will I triumph.

10 Who will leade me into the strong Citie: and who will bring me into Edom?

11 Hast thou not forsaken vs, O God: and wilt not thou God, goe forth with our hostes?

12 O helpe vs against the enemie: for vaine is the helpe of man.

13 Through God we shall doe great actes: and it is he that shall tread downe our enemies.

Deus laudem. Psal. 109.

HOlde not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against mee with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded mee euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Sathan stand at his right hand.

6 When sentence is giuen vpon him, let him be condemned: and let his prayer be turned into sinne.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoyle his labour.

11 Let there be no man to pity him: nor to haue compassion vpon his fatherlesse children.

12 Let his posterity be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord: that he may roote out the memoriall of them from off the earth.

15 And that because his mind was not to do good: but persecuted the poore helplesse man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen vnto him: he loued not blessing, therefore shall it be

farre

farre from him.

17 Hee clothed himselfe with cursing like as with a raiment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that hee alway is girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with mee, O Lord God, according vnto thy Name: for sweete is thy mercy.

21 O deliuer mee, for I am helplesse and poore: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driuen away as the grashopper.

23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me, O Lord my God: Oh saue me according to thy mercy.

26 And they shal know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries be clothed with shame: and let them couer themselues with their owne confusion, as with a cloake.

29 As for me, I will giue great thankes vnto the Lord with my mouth: and prayse him among the multitude.

30 For he shal stand at the right hand of the poore: to saue his soule from vnrighteous Iudges.

Dixit Dominus. Psal. 110.

Morning prayer.

THe Lord said vnto my Lord: sit thou on my right hand, vntill I make thine enemies thy footstoole.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler euen in the middest among thine enemies.

3 In the day of thy trouble shall the people offer thee free-wil offrings with an holy worship: the dew of thy birth is of the wombe of the morning.

4 The Lord sware and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shall wound euen Kings in the day of his wrath.

6 He shall iudge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countries.

7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I Wil giue thanks vnto the Lord w̃ my whole heart: secretly among the faithfull, & in the congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to be praised and had in honour: and his righteousnesse endureth for euer.

4 The mercifull, and gracious Lord hath so done his marueilous works: that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him: he shall euer be mindfull of his Couenant.

6 He hath shewed the people his power of his workes: that he may giue them the heritage of the heathen.

7 The workes of his hands are veritie and iudgement:

ment: all his Commandements are true.

8 They stand fast for euer and euer: and are done in trueth and equity.

9 He sent redemption vnto his people: he hath commanded his Couenant for euer, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of wisedome: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: he hath great delight in his Commandements.

2 His seed shall be mighty vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shall be in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darknesse: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall neuer be moued: and the righteous shall be had in an euerlasting remembrance.

7 He will not be afraid for any euill tidings: for his heart standeth fast and beleeueth in the Lord.

8 His heart is stablished and will not shrinke: vntill he see his desire vpon his enemies.

9 He hath dispersed abroad and giuen to the poore: and his righteousnesse remaineth for euer, his horne shall be exalted with honour.

10 The vngodly shall see it, and it shall grieue him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord, ye seruants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for euermore.

3 The Lords Name is praised: from the rising vp of the Sunne, vnto the going downe of the same.

4 The Lord is high aboue all heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 He taketh vp the simple out of the dust: and lifteth the poore out of the mire.

7 That he may set him with the Princes: euen with the Princes of his people.

8 He maketh the barren women to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

Euening prayer.

WHen Israel came out of Egypt: and the house of Jacob from among strange people.

2 Juda was his Sanctuary: and Israel his dominion.

3 The Sea saw that, and fled: Jordan was driuen backe.

4 The mountaines skipped like Rammes: and the little hilles like young sheepe.

5 What aileth thee, O thou Sea, that thou fleddest: and thou Jordan that thou wast driuen backe?

6 Ye mountaines, that ye skipped like Rams: and ye little hils like young sheepe.

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercy, and

for

for thy Truthes sake.

2 Wherefore shall the Heathen say: where is now their God.

3 As for our God he is in heauen: he hath done whatsoeuer pleased him.

4 Their idoles are siluer and gold: euen the worke of mens hands.

5 They haue mouthes, and speake not: eyes haue they, and see not.

6 They haue eares, and heare not: noses haue they, and smell not.

7 They haue hands, and handle not: feete haue they, and walke not: neither speake they through their throat.

8 They that make them are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that feare the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath beene mindfull of vs, and he shall blesse vs: euen he shall blesse the house of Israel he shall blesse the house of Aaron.

13 He shall blesse them that feare the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.

18 But

18 But we will praise the Lord: from this time forth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am well pleased: that the Lord hath heard the voyce of my prayer.

2 That he hath inclined his eare vnto me: therefore wil I call vpon him as long as I liue.

3 The snares of death compassed me round about: and the paines of hell gat hold vpon me.

4 I shall finde trouble and heauinesse, and I shall call vpon the name of the Lord: O Lord, I beseech thee deliuer my soule.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preserueth the simple: I was in misery, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from death: mine eyes from teares, & my feet from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I beleeued, and therefore will I speake, but I was sore troubled: I said in my haste, All men are liars.

11 What reward shall I giue vnto the Lord: for all the benefits that he hath done vnto me?

12 I will receiue the cup of saluation, and call vpon the Name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord, is the death of his Saints.

14 Behold, O Lord, how that I am thy seruant: I am thy seruant, and the sonne of thine handmaid, thou hast broken my bonds in sunder.

15 I

15 I will offer to thee the sacrifice of thankesgiuing: and will call vpon the Name of the Lord.

16 I wil pay my vowes vnto the Lord in the sight of all his people: in ỹ courts of the Lords house, euen in the mids of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all ye heathen: praise him all ye Nations.

2 For his mercifull kindnesse is euer more and more towards vs: and the Trueth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thankes vnto the Lord, for he is gracious: because his mercy endureth for euer.

2 Let Israel now confesse that hee is gracious: and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his mercy endureth for euer.

4 Yea, let them now that feare the Lord, confesse: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side; I will not feare what man doth vnto me.

7 The Lord taketh my part with them that help me: therfore shal I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in Princes.

10 All nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on euery side, they kept me in, I say, on euery side: but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voice of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the preheminence: the right hand of the Lord bringeth mighty things to passe.

17 I will not die, but liue: and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not giuen me ouer vnto death.

19 Open mee the gates of righteousnesse: that I may goe into them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous shal enter into it.

21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord send vs now prosperity.

26 Blessed be he that commeth in the Name of the Lord: we haue wished you good lucke: ye that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: binde

binde the sacrifice with cordes, yea, euen vnto the hornes of the altar.

28 Thou art my God & I will thanke thee: thou art my God, and I will praise thee.

29 O giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati. Psal. 119.

BLessed are all those that are vndefiled in the way: and walke in the Law of the Lord. Euening prayer.

2 Blessed are they that keepe his testimonies: and seeke him with their whole heart. 2

2 For they which doe no wickednes walke in his wayes. 3

4 Thou hast charged: that we shall diligently keepe thy Commandements. 4

5 O that my wayes were made so direct: that I might keepe thy statutes. 5

6 So shall I not be confounded: while I haue respect vnto all thy Commandements 6

7 I will thanke thee with an vnfained heart: when I shall haue learned the Iudgements of thy righteousnesse. 7

8 I will keepe thy ceremonies: O forsake me not vtterly. 8

In quo corriget.

WHerewithall shal a yong man clense his way: euen by ruling himselfe after thy word. 9

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy Commandements. 10

3 Thy words haue I hid within my heart: that I should not sinne against thee. 11

4 Blessed art thou, O Lord: O teach me thy statutes. 12

5 With my lips haue I beene telling: of all the iudgements of thy mouth. 13

6 I haue had as great delight in the way of thy Testimonies: as in all maner of riches.

7 I will talke of thy Commandements: and haue respect vnto thy wayes.

8 My delight shal be in thy Statutes: and I will not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue, and keepe thy word.

2 Open thou mine eies: that I may see the wonderous things of thy Law.

3 I am a stranger vpon earth: O hide not thy Commandements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy Iudgements.

5 Thou hast rebuked the proud: and cursed are they that doe erre from thy Commandements.

6 O turne from me shame and rebuke: for I haue kept thy Testimonies.

7 Princes also did sit and speake against me: but thy seruant is ocupied in thy statutes.

8 For thy Testimonies are my delight: and my counsailers.

Adhæsit pauimento.

MY soule cleaueth to the dust: O quicken thou me according to thy word.

2 I haue knowledged my wayes, and thou heardest me: O teach me thy statutes.

3 Make me to vnderstand the way of thy commandements: & so shall I talke of thy wonderous works.

4 My soule melteth away for very heauinesse: comfort thou me according to thy word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I haue chosen the way of trueth: and thy iudgements

ments haue I laid before me.

7 I haue sticken vnto thy testimonies: O Lord confound me not.

8 I will runne the way of thy commandements: when thou hast set my heart at liberty.

Legem pone.

TEach me, O Lord, the way of thy statutes and I shall keepe it vnto the end. Morning prayer.

2 Giue me vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make me to goe in the path of thy Commandements: for therein is my desire.

4 Encline my heart vnto thy testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy iudgements are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercy come also vnto me, O Lord: euen thy saluation, according vnto thy word.

2 So shall I make answere vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy Judgements.

4 So shall I alway keepe thy Law: yea, for euer and euer.

5 And I will walke at liberty: for I seeke thy Commandements.

6 I will speake of thy testimonies also euen before

Kings: and will not be ashamed.

7 And my delight shall be in thy Commaundements: which I haue loued.

8 My hands also wil I lift vp vntothy Commandements, which I haue loued: and my studie shall be in thy statutes.

Memor esto verbi tui.

O Think vpon thy seruant as cõcerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud haue had me exceedingly in derision: yet haue I not shrinked from thy Law.

4 For I remembred thine euerlasting Judgements, O Lord: and receiued comfort.

5 I am horribly afraid: for the vngodly that forsake thy Law.

6 Thy statutes haue bene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy Commandements.

Portio mea Domine.

THou art my portion, O Lord: I haue promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne waies to remembrance: and turned my feete vnto thy Testimonies.

4 I made haste, and prolonged not the time: to keepe thy Commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will rise to giue thankes vnto thee: because of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy Commandements.

8 The earth, O Lord, is full of thy mercy: O teach me thy Statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.

2 O learne me true vnderstanding and knowledge: for I haue beleeued thy Commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good and gracious: O teach me thy Statutes.

5 The proud haue imagined a lie against me: but I will keepe thy Commandements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath beene in thy Law.

7 It is good for me that I haue bene in trouble: that I may learne thy Statutes.

8 The Law of thy mouth is dearer vnto me: then thousands of gold and siluer.

Manus tuæ fecerunt me.

THy hands haue made me, and fashioned me: O giue me vnderstãding that I may learne thy Commandements. Euening prayer.

2 They that feare thee, will be glad when they see me: because I haue put my trust in thy word.

3 I know, O Lord, that thy Iudgements are right: and that thou of very faithfulnesse hast caused me to be troubled.

4 O let thy mercifull kindnesse be my comfort:

according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto me, that I may liue: for thy Law is my delight.

6 Let the proud be confounded, for they goe wickedly about to destroy me: but I will be occupied in thy Commandements.

7 Let such as feare thee and haue knowne thy testimonies: be turned vnto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottell in the smoke: yet do I not forget thy Statutes.

4 How many are the daies of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for me: which are not after thy Law.

6 All thy Commandements are true: they persecute me falsly, O be thou my helpe.

7 They had almost made an end of me vpon earth: but I forsooke not thy Commandements.

8 O quicken me after thy louing kindnesse: and so shall I keepe the Testimonies of thy mouth.

In æternum Domine.

O Lord, thy word endureth for euer in heauen.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not bin in thy Law: I should haue

haue perished in my trouble.

5 I will neuer forget thy Commandements: for with them thou hast quickned me.

6 I am thine, Oh saue me: for I haue sought thy Commandements.

7 The vngodly laid wait for me, to destroy me: but I will consider thy Testimonies.

8 I see that all things come to an end: but thy Commandement is exceeding broad.

Quomodo dilexi.

LOrd what loue haue I vnto thy Law: all the day long is my study in it.

2 Thou through thy cõmandements hast made me wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy Testimonies are my study.

4 I am wiser then the aged: because I keepe thy Commandements.

5 I haue refrained my feet from euery euill way: that I may keepe thy word.

6 I haue not shrunke from thy Iudgements: for thou teachest me.

7 O how sweet are thy words vnto my throat: yea, sweeter then hony vnto my mouth.

8 Through thy commandements I get vnderstanding: therefore I hate all wicked waies.

Lucerna pedibus meis.

THy word is a lanterne vnto my feet: and a light vnto my pathes. Morning prayer.

2 I haue sworne and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled aboue measure: quicken me, O Lord, according to thy word.

4 Let the free will offerings of my mouth please thee, O Lord: and teach me thy iudgements.

5 My

5 My soule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue laid a snare for me: but yet I swarued not from thy Commandements.

7 Thy testimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of mine heart.

8 I haue applied my heart to fulfill thy Statutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things: but thy Law doe I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me ye wicked: I will keepe the commandements of my God.

4 O stablish me according to thy word, that I may liue: and let me not be disappointed of my hope.

5 Hold thou me vp, and I shall be safe: yea, my delight shall be euer in thy statutes.

6 Thou hast troden downe all them that depart from thy Statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy Testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy Iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressors.

2 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnesse.

4 O deale with thy seruant according to thy louing mercy: and teach me thy Statutes.

5 I am thy seruant, O grant me vnderstanding: that I may know thy Testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they haue destroyed thy Law.

7 For I loue thy Commandements: aboue gold and precious stone.

8 Therefore hold I strait all thy Commandements: and all false waies I vtterly abhorre.

Mirabilia.

THy Testimonies are wonderfull: therefore doth my soule keepe them.

2 When thy word goeth forth: it giueth light and vnderstanding vnto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandements.

4 O looke thou vpon me, and be merciful vnto me: as thou vsest to do vnto those that loue thy Name.

5 Order my steps in thy word: and so shall no wickednesse haue dominion ouer me.

6 O deliuer me from the wrongfull dealings of men: and so shall I keepe thy Commandements.

7 Shew the light of thy countenance vpon thy seruant: and teach me thy Statutes.

8 Mine eyes gush out with water: because men keepe not thy Law.

Iustus es Domine.

RIghteous art thou, O Lord: and true is thy Iudgement.

2 Thy testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeale hath euen consumed me: because mine enemies haue forgotten thy words.

4 Thy word is tried to the vttermost: and thy seruant loueth it.

5 I am small, and of no reputation: yet do I not forget

forget thy Commandements.

6 Thy righteousnes is an euerlasting righteousnesse: and thy Law is the trueth.

7 Trouble and heauinesse haue taken hold vpon me: yet is my delight in thy Commandements.

8 The righteousnesse of thy testimonies is euerlasting: O grant me vnderstanding and I shall liue.

Clamaui in toto corde meo.

Euening prayer.

I Call with my whole heart: heare me, O Lord, I will keepe thy Statutes.

2 Yea, euen vpon thee doe I call: helpe me, and I shall keepe thy testimonies.

3 Earely in the morning do I cry vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voice, O Lord, according vnto thy louingkindnes: quicke me according as thou art wont.

6 They draw nigh that of malice persecute me: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy Commandements are true.

8 As concerning thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersity, and deliuer me: for I doe not forget thy Law.

2 Auenge thou my cause and deliuer me: quicken me according to thy word.

3 Health is farre from the vngodly: for they regard not thy Statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me: yet do I not swarue from thy testimonies.

6 It grieueth mee when I see the transgressors: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy commandements: O quicken me according to thy louing kindnesse.

8 Thy word is true from euerlasting: all the iudgements of thy righteousnes endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my heart standeth in awe of thy words.

2 I am as glad of thy word: as one that findeth great spoiles.

3 As for lies, I hate and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous Judgements.

5 Great is the peace that they haue which loue thy Law, and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy Commandements.

7 My soule hath kept thy Testimonies: and loued them exceedingly.

8 I haue kept thy Commandements and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lips shall speake of thy praise: when thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy word: for all thy Commandements are righteous.

5 Let thine hand helpe mee: for I haue chosen thy Commandements.

6 I haue longed for thy sauing health, O Lord: and in thy law is my delight.

7 Oh let my soule liue and it shall praise thee: and thy Iudgements shall helpe me.

8 I haue gone astray like a sheep ꝑ is lost: oh seeke thy seruant, for I do not forget thy commandements.

Ad Dominum. Psal. 120.

Morning prayer.

WHen I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my soule, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall be giuen or done vnto thee thou false tongue: euen mighty and sharpe arrowes, with hote burning coales.

4 Wo is me, that I am constrained to dwell with Mesech: and to haue my habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace, but when I speake vnto them thereof: they make them ready to battell.

Leuaui oculos. Psal. 121.

I will lift vp mine eyes vnto the hils: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foot to be mooued: and he that keepeth thee will not sleepe.

4 Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule. 8 The

8 The Lord shall preserue thy going out and thy comming in: from this time forth for euermore.

Lætatus sum. Psal. 122.

I was glad when they said vnto me: we will goe into the house of the Lord.

2 Our feet shal stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a City: that is at vnitie in it selfe.

4 For thither the Tribes goe vp, euen the Tribes of the Lord: to testifie vnto Israel, to giue thanks vnto the Name of the Lord.

5 For there is the seate of Iudgement: euen the seate of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenteousnes within thy palaces.

8 For my brethren and companions sakes: I will wish thee prospiritie.

9 Yea, because of the house of the Lord our God: I will seeke to do thee good.

Ad te leuaui oculos. Psal. 123.

VNto thee lift I vp mine eies: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eies of a maiden vnto the hand of her mistrisse: euen so our eyes wait vpon the Lord our God, vntil he haue mercy vpō vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly despised.

4 Our soule is filled w the scornefull reproofe of the wealthy: and with the despitfulnesse of the proud.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not beene on our side (now may Israel say:) if the Lord himselfe had not beene

on

on our side, when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: & the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praised be the Lord: which hath not giuen vs ouer for a praye vnto their teeth.

6 Our soule is escaped, euen as a bird out of the snare of the fowler: the snare is broken, and wee are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shal be euen as the mount Sion: which may not be remoued, but standeth fast for euer.

2 The hils stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: least the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that be good and true of heart.

5 As for such as turne back vnto their owne wickednes: the Lord shall lead them forth with the euill doers, but peace shall be vpon Israel.

In conuertendo. Psal. 126.

Euening prayer.

WHen the Lord turned againe the captiuity of Sion, then were we like vnto them y dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then said they among the heathen: the Lord hath

hath done great things for them.

4 Yea, the Lord hath done great things for vs alreadie: whereof we reioyce.

5 Turne our Captiuitie, O Lord: as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the citie: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp earely, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloued sleepe.

4 Loe, children and the fruit of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Giant: euen so are the yong children:

6 Happy is the man that hath his quiuer full of them: they shall not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his waies.

2 For thou shalt eate the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitfull vine: vpon the wals of thine house.

4 Thy children like the Oliue branches round about thy table.

5 Loe, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against me from my youth vp: may Israel now say.

2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the snares of the vngodly in peeces.

5 Let them be confounded and turned backward: as many as haue euill will at Sion.

6 Let them be euen as the grasse growing vpon the house tops: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the sheaues, his bosome.

8 So that they which goe by, say not so much as the Lord prosper you: we wish you good lucke in the Name of the Lord.

De profundis. Psal. 130.

OVt of the deepe haue I called vnto thee, O Lord: Lord heare my voyce.

2 Oh let thine eares consider well: the voyce of my complaint.

3 If thou Lord wilt be extreeme to marke what is done amisse: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I looked for the Lord, my soule doeth waite for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning

ning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: & with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine, non est. Psal. 131.

LOrd, I am not high minded: I haue no proud lookes.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I refraine my soule, and keepe it low, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

LOrd remember Dauid: and all his trouble. Morning prayer.

2 How he sware vnto the Lord: and vowed a vow vnto the Almighty God of Jacob.

3 I will not come within the tabernacle of mine house: nor clime vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neither the temples of my head to take any rest.

5 Vntill I finde out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

6 Loe, we heard of the same at Ephrata: and found it in the wood.

7 We will goe into his Tabernacle: and fall low on our knees before his foot stoole.

8 Arise, O Lord, into thy resting place: thou and the Arke of thy strength.

9 Let thy Priests be clothed with righteousnesse: and let thy Saints sing with ioyfulnesse.

10 For thy seruant Dauids sake: turne not away the presence of thine anointed.

11 The Lord hath made a faithfull othe vnto Dauid: and he shall not shrinke from it.

12 Of the fruit of thy body shall I set vpon thy seat.

13 If thy children will keepe my couenant and my testimonies that I shall learne them: their children also shall sit vpon thy seat for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shal be my rest for euer: here will I dwell, for I haue a delight therein.

16 I will blesse her vitailes with increase: and will satisfie her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shall I make the horne of Dauid to flourish: I haue ordained a lanterne for mine anointed.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Ecce quam bonum. Psal. 133.

BEhold, how good and ioyfull a thing it is: brethren to dwell together in vnity.

iba spiritus sancti spiritos ungens

2 It is like the precious ointment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEehold, now praise the Lord: all ye seruants of the Lord.

2 Ye that by night stand in the house of the Lord: euen in the courts of the house of our God.

3 Lift vp your handes in the Sanctuary: and praise the Lord.

4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

O praise the Lord, laud ye the name of the Lord: praise it, O ye seruants of the Lord.

2 Ye that stand in the house of the Lord: in the Courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises vnto his name, for it is louely.

4 For why? the Lord hath chosen Jacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the sea, & in all deepe places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the raine, bringing the winds out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens & wonders into the midst of thee, O thou Land of Egypt: vpon Pharao and all his seruants.

10 He smote diuers nations: and slew mighty Kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Canaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy name, O Lord, endureth for euer: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will auenge his people: and be gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord ye house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord ye house of Leui: ye that feare the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening prayer.

O Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 O giue thanks vnto the God of all Gods: for his mercy endureth for euer.

3 O thanke the Lord of all Lords: for his mercy endureth for euer.

4 Which onely doth great wonders: for his mercy endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercy endureth for euer.

6 Which laid out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lights: for his mercy endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the stars to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With

12 With a mighty hand and ſtretched out arme: for his mercy endureth for euer.

13 Which deuided the red Sea in two parts: for his mercy endureth for euer.

14 And made Iſrael to goe thorow the middeſt of it: for his mercy endureth for euer.

15 But as for Pharao and his hoſt, he ouerthrew them in the red Sea: for his mercy endureth for euer.

16 Which let his people thorow the wilderneſſe: for his mercy endureth for euer.

17 Which ſmote great Kings: for his mercy endureth for euer.

18 Yea, and ſlewe mighty Kings: for his mercy endureth for euer.

19 Sehon King of the Amorites: for his mercy endureth for euer.

20 And Og the King of Baſan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Iſrael his ſeruant: for his mercy endureth for euer.

23 Which remembred vs when we were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth food to all fleſh: for his mercy endureth for euer.

26 O giue thanks vnto the God of heauen: for his mercy endureth for euer.

27 O giue thanks vnto the Lord of Lords: for his mercy endureth for euer.

Super flumina. Pſal. 137.

BY the waters of Babylon we ſate downe & wept: when we remembred thee, O Sion.

2 As for our harpes, we hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melody in our heauinesse: sing vs one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Hierusalem: how they said, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee as thou hast serued vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I will giue thanks vnto thee, O Lord with my whole heart: euē before ỹ Gods wil I sing praise vnto thee.

2 I will worship toward thy holy Temple, and praise thy Name, because of thy louing kindnesse and trueth: for thou hast magnified thy Name, and thy word aboue all things.

3 When I called vpon thee, thou heardest mee: and indouedst my soule with much strength.

4 All the Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the waies of the Lord: that great is the glory of the Lord.

6 For though ỹ Lord be hie, yet hath he respect vnto the lowly: as for ỹ proud, he beholdeth thē a farre off.

7 Though

7 Though I walke in the mids of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

8 The Lord shall make good his louing kindnesse toward me: yea, thy mercie, O Lord, endureth for euer, dispise not then the works of thine owne hands.

Domine, probasti. Psal. 139.

O Lord thou hast searched me out, and knowen me: thou knowest my downe sitting, and mine vprising, ỹ vnderstandest my thoughts long before. Morning prayer.

2 Thou art about my path, and about my bed: and spiest out all my waies.

3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before: and laid thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shall I go then from thy spirit: or whither shall I goe then from thy presence?

7 If I climbe vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermost parts of the Sea.

9 Euen there also shallthy hand lead me: and thy right hand shall hold me.

10 If I say, Peraduenture the darkenesse shall couer me: then shall my night be turned to day.

11 Yea the darkenesse is no darkenesse with thee, but the night is as cleere as the day: the darknesse and light to thee are both alike.

12 For my reines are thine: thou hast couered me in my mothers wombe.

13 I will giue thanks vnto thee, for I am fearefully and wonderfully made: marueilous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: and in thy booke were al my members written,

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsailes vnto me, O God: O how great is the summe of them?

18 If I tell them, they are moe in number then the sand: when I wake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye bloodthirsty men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Try me, O God, and seeke the ground of my heart: prooue me, and examine my thoughts.

24 Looke well if there be any way of wickednesse in me: and lead me in the way euerlasting.

Eripe me domine. Psal. 140.

DEliuer me, O Lord, from the euill man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poison is vnder their lips.

4 Keepe me, O Lord, from the hands of the vngodly: preserue me from the wicked men, weich are purposed to ouerthrow my goings.

5 The proud haue laid a snare for me, and spread a net abroad with cords: yea, & set traps in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they be too proud.

9 Let the mischiefe of their owne lips fall vpon the head of them: that compasse me about.

10 Let hot burning coles fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of words shall not prosper vpon the earth: euill shal hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thanks vnto thy Name: and the iust shall continue in thy sight.

Domine, clamaui. Psal. 141.

LOrd, I call vpon thee, hast thee vnto me: and consider my voice when I cry vnto thee.

2 Let my prayer be set foorth in thy sight, as the incense: and let the lifting vp of my hands be an Euening sacrifice.

3 Set a watch, O Lord, before my mouth: and keepe the doore of my lips.

4 O let not mine heart be inclined to any euill thing: let not me be occupied in vngodly works, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reproue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their Iudges be ouerthrown in stony places: that they may heare my words, for they are sweet.

8 Our bones lye scattered before the pit: like as when one breaketh, & heweth wood vpon the earth.

9 But mine eyes looked vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare that they haue laid for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

Euening prayer.

I Cried vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauinesse, thou knewest my path: in the way wherin I walked, haue they priuily laid a snare for me.

4 I looked also vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cried vnto thee, O Lord and said: thou art my hope and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very low.

8 O deliuer me from my persecutors: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thanks vnto thy Name: which thing if thou wilt grant me, then shall the righteous resort vnto my company.

Domine

Domine exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto me for thy Trueth and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemy hath persecuted my soule, he hath smitten my life downe to the ground: he hath laid me in the darknes, as the men that haue beene long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse vpon all thy works: yea, I exercise my selfe in the works of thy hands.

6 I stretch forth my hands vnto thee: my soule gapeth vnto thee as a thirsty land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flie vnto thee to hide me.

10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade me forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus

Benedictus Dominus. Psal. 144.

Morning prayer.

BLessed be the Lord my strength: which teacheth my hands to war, & my fingers to fight.
2 My hope and my fortresse, my castle and deliuerer: my defender, in whom I trust, which subdueth my people that is vnder me.
3 Lord, what is man that thou hast such respect vnto him: or the son of man that thou so regardest him?
4 Man is like a thing of nought: his time passeth away like a shadow.
5 Bow thy heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.
6 Cast forth thy lightning, and teare them: shoot out thine arrowes, and consume them.
7 Send downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hand of strange children.
8 Whose mouth talketh of vanity: and their right hand is a right hand of wickednesse.
9 I will sing a new song vnto thee, O God: and sing praises vnto thee vpon a ten-stringed Lute.
10 Thou hast giuen victory vnto kings: & hast deliuered Dauid thy seruant from the peril of the sword.
11 Saue me, and deliuer me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.
12 That our sonnes may grow vp as the young plants: and that our daughters may be as the polished corners of the Temple.
13 That our garners may be full and plenteous with all manner of store: that our sheepe may bring forth thousands, and ten thousands in our streets.
14 That our oxen may be strong to labour, that there be no decay: no leading into captiuity, and no complaining in our streets.

15 Happy

15 Happy are the people ẏ be in such a case: yea, blessed are the people which haue the Lord for their God.

Ezaltabo te Deus. Psal. 145.

I Will magnifie thee, O God, my King: and I will praise thy Name for euer and euer.

2 Euery day will I giue thankes vnto thee: and praise thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to be praised: there is no end of his greatnesse.

4 One generation shall praise thy workes vnto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise and wonderous workes.

6 So that men shall speake of the might of thy marueilous acts: and I wil also tell of thy greatnes.

7 The memoriall of thine abundant kindnesse shalbe shewed: and men shall sing of thy righteousnes.

8 The Lord is gracious and mercifull: long suffering, and of great goodnesse.

9 The Lord is louing vnto euery man: and his mercy is ouer all his works.

10 All thy works praise thee, O Lord: and thy Saints giue thanks vnto thee.

11 They shew the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fal: and lifteth vp all those that be downe.

15 The eyes of all wait vpon thee, O Lord: and thou giuest them their meat in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnes.

17 The

17 The Lord is righteous in all his waies: and holy in all his works.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their cry, and will helpe them.

20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thankes vnto his holy Name for euer and euer.

Lauda anima mea. Psal. 146.

PRaise the Lord, O my soule, while I liue, will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

2 O put not your trust in Princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he shall turne againe to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord loseth men out of prison: the Lord giueth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shall be King for euermore: and throughout all generations.

Laudate

Laudate Dominum. Psal. 147.

O Praise the Lord, for it is a good thing to sing praises vnto our God: yea, a ioyfull and pleasant thing it is to be thankfull. Euening prayer.

2 The Lord doth build vp Hierusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giueth medicine to heale their sicknesse.

4 He telleth the number of the starres: and calleth them by their names.

5 Great is the Lord, and great is his power: yea, and his wisedome is infinite.

6 The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thanksgiuing: sing praises vpon the harpe vnto our God.

8 Which couereth the heauen with clouds, & prepareth raine for the earth: and maketh the grasse to grow vpon the mountains, & herbe for the vse of men

9 Which giueth fodder vnto the cattell: and feedeth the yong Rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their trust in his mercy.

12 Praise the Lord, O Ierusalem: praise thy God, O Sion.

13 For he hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the floure of wheat.

15 He sendeth forth his Commandement vpon earth: and his word runneth very swiftly.

16 He giueth snow like wool: and scatereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who is able to abide his frost?

18 He sendeth out his word and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word vnto Jacob: his statutes and ordinances vnto Israel.

20 He hath not dealt so with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in ỹ height

2 Praise him all ye Angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all ye starres and Light.

4 Praise him all ye heauens: and ye waters that be aboue the heauens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made, he commanded and they were created.

6 He hath made them fast for euer and euer: he hath giuen them a Law which shall not be broken.

7 Praise the Lord vpon earth: ye dragons and all deeps.

8 Fire and haile, snow and vapours: winde and storme fulfilling his word.

9 Mountaines and all hils: fruitfull trees, and all Cedars.

10 Beasts and all cattell: wormes, and feathered foules.

11 Kings of the earth, and all people: Princes and all Iudges of the world.

12 Yong men and maidens, old men and children praise the Name of the Lord: for his Name onely is excellent, and his praise aboue heauen and earth.

13 He shall exalt the horne of the people, and his

Saints

Saints shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the Congregation of Saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the dance: let them sing praises vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To be auenged of the heathen: and to rebuke the people.

8 To binde their kings in chaines: and their nobles with links of yron.

9 That they may be auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

4 Praise him in the Cymbals and dances: praise him vpon the strings and Pipe.

5 Praise him vpon the well tuned Cymbals: praise him vpon the lowd Cymbals.

6 Let euery thing that hath breath: praise the Lord.

FINIS.

¶ Certaine godly prayers to be vsed for sundry purposes.

¶ A generall confession of sinnes to be said euery Morning.

ALmighty God our heauenly Father, I confesse and acknowledge, that I am a miserable and wretched sinner, and haue manifolde waies most grieuously transgressed thy most godly Commandements, through wicked thoughts, vngodly lustes, sinfull wordes and deedes, committed al my whole life. In sinne am I borne and conceiued, and there is no goodnesse in me, in as much as if thou shouldest enter into thy narrow iudgement with me, iudging me according vnto the same, I were neuer able to suffer & abide it, but must needs perish and be damned for euer: So little helpe, comfort or succour is there either in me, or in any other creature. Onely this is my comfort, O heauenly Father, that thou diddest not spare thy onely deeare beloued Sonne, but diddest giue him vp vnto the most bitter and most vile and slanderous death of the Crosse for me, that he might so pay the ransome of my sinnes, satisfie thy iudgement, still and pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace and fauour, and euerlasting life. Wherefore through the merit of his most bitter death and passion, and thorow his innocent bloodshedding, I beseech thee, O heauenly Father, that thou wilt vouchsafe to be gracious and mercifull vnto mee, to forgiue and pardon me all my sinnes, to lighten my heart with thy holy Spirit, to renew, confirme and strengthen me with a right & perfect faith, and to enflame me in loue toward thee & my neighbour, that I may henceforth with a willing & glad heart walke as it becommeth me, in thy most godly Commandements, and so glorifie and praise thee euerlastingly. And also that I may

with

with a free conscience, & quiet heart in all maner of tentations, afflictions or necessities, and euen in the very pangs of death, cry boldly & merily vnto thee, and say, I beleeue in God the Father Almighty maker of heauen and earth, and in Iesus Christ, &c. But, O Lord God heauenly Father, to comfort my selfe in affliction and temptation with these articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy dearely beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart, I cry and say, Our Father which art in heauen, hallowed be thy Name, &c.

¶ A Prayer to be said in the Morning.

O Mercifull Lord God, heauenly Father, I render most high laudes, praise and thanks vnto thee, that thou hast preserued me both this night, & all the times and dayes of my life hitherto vnder thy protection, and hast suffered me to liue vntill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life from henceforth into thy tuition, ruling and gouerning mee with thy holy Spirit, that all manner of darkenesse, of misbeliefe, infidelitie, and of carnall lusts and affections may be vtterly chased and driuen out of my heart, and that I may be iustified and saued both body and soule through a right & perfect faith, and so walke in the light of thy most godly trueth, to thy glory and praise, and to the profit and furtherance of my neighbour, through Iesus Christ our Lord and Sauiour. Amen.

ALl possible thankes that we are able, we render vnto thee, O Lord Iesus Christ, for that thou hast willed this night past to be prosperous vnto vs: and we beseech thee likewise to prosper all this same day vnto vs,

¶ Certaine godly prayers to be vsed for sundry purposes.

¶ A generall confession of sinnes to be said euery Morning.

O Almighty God our heauenly Father, I confesse and acknowledge, that I am a miserable and wretched sinner, and haue manifolde waies most grieuously transgressed thy most godly Commandements, through wicked thoughts, vngodly lustes, sinfull words and deeds, committed al my whole life. In sinne am I borne and conceiued, and there is no goodnesse in me, in as much as if thou shouldest enter into thy narrow iudgement with me, iudging me according vnto the same, I were neuer able to suffer & abide it, but must needs perish and be damned for euer: So little helpe, comfort or succour is there either in me, or in any other creature. Onely this is my comfort, O heauenly Father, that thou diddest not spare thy onely deeare beloued Sonne, but diddest giue him vp vnto the most bitter and most vile and slanderous death of the Crosse for me, that he might so pay the ransome of my sinnes, satisfie thy iudgement, still and pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace and fauour, and euerlasting life. Wherefore through the merit of his most bitter death and passion, and thorow his innocent bloodshedding, I beseech thee, O heauenly Father, that thou wilt vouchsafe to be gracious and mercifull vnto mee, to forgiue and pardon me all my sinnes, to lighten my heart with thy holy Spirit, to renew, confirme and strengthen me with a right & perfect faith, and to enflame me in loue toward thee & my neighbour, that I may hencefoorth with a willing & glad heart walke as it becommeth me, in thy most godly Commandements, and so glorifie and praise thee euerlastingly. And also that I may

with

with a free conscience, & quiet heart in all maner of tentations, afflictions or necessities, and euen in the very pangs of death, cry boldly & merily vnto thee, and say, I beleeue in God the Father Almighty maker of heauen and earth, and in Iesus Christ, &c. But, O Lord God heauenly Father, to comfort my selfe in affliction and temptation with these articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy dearely beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart, I cry and say, Our Father which art in heauen, hallowed be thy Name, &c.

¶ A Prayer to be said in the Morning.

O Mercifull Lord God, heauenly Father, I render most high laudes, praise and thanks vnto thee, that thou hast preserued me both this night, & all the times and dayes of my life hitherto vnder thy protection, and hast suffered me to liue vntill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life from henceforth into thy tuition, ruling and gouerning mee with thy holy Spirit, that all manner of darknesse, of misbeliefe, infidelitie, and of carnall lusts and affections may be vtterly chased and driuen out of my heart, and that I may be iustified and saued both body and soule through a right & perfect faith, and so walke in the light of thy most godly trueth, to thy glory and praise, and to the profit and furtherance of my neighbour, through Iesus Christ our Lord and Sauiour. Amen.

ALl possible thankes that we are able, we render vnto thee, O Lord Iesus Christ, for that thou hast willed this night past to be prosperous vnto vs: and we beseech thee likewise to prosper all this same day vnto vs,

for thy glory, & for the health of our soule, and that thou which art the true light, not knowing any going down and which art the Sunne eternal, giuing life, food, and gladnesse vnto all things, vouchsafe to shine into our minds, that we may not any where stumble to fall into any sinne, but may through thy good guiding and conducting come to the life euerlasting. Amen.

O Lord Jesus Christ, which art the true Sun of the world, euermore arising, and neuer going downe, which by thy most wholesome appearing and sight, dost bring forth, preserue, nourish, and refresh all things, as wel that are in heauen, as also that are on earth, we beseech thee mercifully and fauourably to shine into our hearts, that the night and darknesse of sinnes, and the mists of errors on euery side driuen away, thou brightly shining within our hearts, we may all our life space goe without stumbling or offence, & may decently and seemely walke as in the day time, being pure and cleane from the works of darknesse, and abounding in all good workes which God hath prepared for vs to walke in, which with the Father and the holy Ghost, liuest and reignest for euer and euer. Amen.

O God and Lord Jesus Christ, thou knowest, yea, and hast also taught vs how great the infirmitie and weakenes of man is, and how certaine a thing it is that it can do nothing without thy godly help. If man trust in himselfe, it cannot be auoided, but that he must run headlong, and fall into a thousand vndoings, and mischiefes, O our Father, haue thou pitie and compassion vpon the weaknes of vs thy children, be thou prest and ready to helpe vs, alwayes shewing thy mercy vpon vs, and prospering whatsoeuer we godly goe about: so that thou giuing vs light we may see what things are truely good indeed: thou encouraging vs, we may haue an earnest desire to the same: and thou being our guide, we

may come where to obtaine them: for we hauing nothing but mistrust in our selues, doe yeeld & cõmit our selues ful & whole vnto thee alone, which worketh all things in all creatures, to thy honor & glory. So be it.

¶ A prayer to be said at night going to bed.

O Mercifull Lord God heauenly Father, whether we sleepe or wake, liue or die, we are alwaies thine. Wherefore I beseech thee heartily, that thou wilt vouchsafe to take care & charge of me, and not to suffer me to perish in the works of darknesse, but to kindle the light of thy countenance in my heart, that thy godly knowledge may dayly increase in mee, through a right & pure faith, & that I may alwaies be found to walke & liue after thy will and pleasure, through Iesus Christ our Lord and Sauiour. Amen.

¶ A prayer containing the duty of euery true Christian.

O Most mighty God, mercifull & louing Father, I wretched sinner come vnto thee in ỹ Name of thy dearely beloued Sonne Iesus Christ my only Sauiour and Redeemer: and most humbly beseech thee for his sake to be mercifull vnto me, & to cast all my sins out of thy sight & remembrance, through the merits of his bloody death and passion. Powre vpon me, O Lord, the holy Spirit of wisdome & grace: Gouerne & lead me by thy holy word, that it may be a lanterne vnto my feet, and a light vnto my steps. Shew thy mercy vpon me, and so lighten the naturall blindnes and darknesse of my heart through thy grace, that I may dayly be renewed by the same spirit & grace: By the which, O Lord, purge ỹ grossenesse of my hearing & vnderstanding, that I may profitably reade, heare and vnderstand thy word & heauenly will, beleeue, & practise the same in my life & conuersation, and euermore hold fast that blessed hope of euerlasting life.

Mortifie & kill al vice in me, that my life may expresse my faith in thee: mercifully heare the humble suit of thy seruant, & grant me thy peace all my dayes: graciously pardon mine infirmities, & defend me in all dangers of body, goods & name: but most chiefly my soule against all assaults, temptations, accusations, subtill baits & sleights of that old enemy of mankind Satan that roaring lyon, euer seeking whō he may deuour.

And here, O Lord, I prostrate, with most humble mind, craue of thy diuine Maiesty to be mercifull vnto the vniuersall Church of thy Son Christ: And especially according to my bounden duety beseech thee for his sake, to blesse, saue, & defend, ỹ principal mēber therof, thy seruant our most deare & soueraigne Lord king James, encrease in his Royall heart true faith, godly zeale, & loue of the same: and grant him victory ouer all his enemies, a long prosperous, & honorable life vpon earth, a blessed end, and life euerlasting.

Moreouer, O Lord, grant vnto his Maiesties most honorable Counsellers, & euery other member of this thy Church of England, that they & we in our seueral callings may truly & godly serue thee: Plant in our hearts true feare, & honor of thy Name, obedience to our Prince, & loue to our neighbours: encrease in vs true faith, & religion: Replenish our minds with all goodnesse, & of thy great mercy keepe vs in the same till the end of our liues: Giue vnto vs a godly zeale in prayer, true humility in prosperity, perfect patience in aduersity, and continuall ioy in the holy Ghost.

And lastly, I commend vnto thy fatherly protection all that thou hast giuen me, as wife, children, and seruants: Ayd me, O Lord, that I may gouerne, nourish and bring them vp in thy feare & seruice. And for as much as in this world, I must alwayes bee at warre and strife, not with one sort of enemies, but with an

infinite

infinite number, not only with flesh & blood, but with the deuill, which is the prince of darkenesse, and with wicked men executors of his most damnable will: grant me therefore thy grace, that being armed with thy defence, I may stand in this battell with an inuincible constancy against all corruption, which I am compassed with on euery side, vntill such time as I hauing ended the combat, which during this life I must sustaine, in the end I may attaine to thy heauenly rest, which is prepared for mee and all thine elect, through Christ our Lord and onely Sauiour.

¶ Certaine godly prayers for sundry dayes.

Munday.

ALmighty God, the father of mercy, and God of all comfort, which onely forgiuest sinne: forgiue vnto vs our sinnes, good Lord, forgiue vnto vs our sinnes, that by the multitude of thy mercies they may be couered, and not imputed vnto vs, and by the operation of the holy Ghost wee may haue power and strength hereafter to resist sinne, by our Sauiour and Lord Iesus Christ. Amen.

Tuesday.

O Lord God which despisest not a contrite heart, & forgettest the sinnes & wickednesse of a sinner, in what houre soeuer he doth mourne and lament his old maner of liuing: grant vnto vs, O Lord, true contrition of heart, that we may vehemently despise our sinfull life past, and wholy be conuerted vnto thee, by our Sauiour and Lord Iesus Christ. Amen.

Wednesday.

O Merciful father, by whose power & strength we may ouercome our enemies both bodily & ghostly grant vnto vs, O Lord, that according to our promise made in our baptisme, we may ouercome the chiefe enemies

nemies of our soule, that is, the desires of the world, the pleasures of the flesh, & the suggestions of the wicked spirit: & so after, lead our liues in holines & righteousnes, that we may serue him in spirit & truth, and that by our Sauiour and Lord Iesus Christ. Amen.

Thursday.

O Almighty and euerlasting God, which not onely giuest euery good and perfect gift, but also encreasest those gifts that thou hast giuen: we most humbly beseech thee, mercifull God, to increase in vs the gift of faith, that we may truly beleeue in thee, and in the promises made vnto vs: and that neither by our negligence, nor infirmitie of the flesh, nor by grieuousnes of temptation, neither by the subtill crafts and assaults of the deuill, we be driuen from faith in the blood of our Sauiour and Lord Iesus Christ. Amen.

Friday.

GRant vnto vs, O merciful God, we most heartily beseech thee, knowledge & true vnderstanding of thy word, that all ignorance expelled, we may know what thy will & pleasure is in all things, and how to doe our duties, and truly to walke in our vocation, & that also we may expresse in our liuing, those things that we doe know, that we be not onely knowers of thy word, good Lord, but also be workers of the same, by our Sauiour and Lord Iesus Christ. Amen.

Saturday.

O Almighty God, which hast prepared euerlasting life to all those that bee thy faithfull seruants: grant vnto vs Lord, sure hope of the life euerlasting, that wee beeing in this miserable world, may haue some taste and feeling of it in our hearts, and that not by our deseruing, but by the merits and deseruing of our Sauiour and Lord Iesus Christ. Amen.

O Mercifull God, our only aid, succour, & strength at all times: grant vnto vs, O Lord, that in the

time

time of prosperitie we be not proud, & so forget thee, but that with our whole heart and strength we may cleaue vnto thee, & in the time of aduersitie that we fall not into infidelitie and desperation, but that alwayes with a constant faith wee may call for helpe vnto thee. Grant this, O Lord, for our Aduocates sake, and Sauiour Iesus Christ. Amen. Sunday.

O Almightie and mercifull Lord, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdom: Grant vnto vs, O Lord, thy holy spirit, that he may beare witnes with our spirit, that we be thy children, and heires of thy kingdom, and that by the operation of this Spirit we may kill all carnall lusts, vnlawfull pleasures, concupiscences, euil affections, contrary vnto thy will, by our Sauiour and Lord Iesu Christ. Amen.

¶ A prayer for trust in God.

THe beginning of the fall of man was trust in himselfe. The beginning of the restoring of man was distrust in himselfe and trust in God. O most gracious and most wise guide, our Sauiour Christ, which doest lead them the right way to immortall blessednes, which truly & vnfainedly trusting in thee, commit themselues to thee: grant vs, that like as we be blind and feeble in deed, so we may take and repute our selues, that we presume not of our selues to see to our selues, but so far to see that alway we may haue thee before our eyes, to follow thee being our guide, to be ready at thy call most obediently, and to commit our selues wholy vnto thee, that thou which onely knowest the way mayest lead vs the same way vnto our heauenly desires: to thee with the Father and the holy Ghost, be glory for euer.

¶ A prayer against worldly carefulnesse.

O Most deare and tender Father, our defender and nourisher, endue vs with thy grace, that wee may

cast

cast off the great blindnesse of our minds, & carefulnes of worldly things, and may put our whole study and care in keeping of thy holy law, and that we may labor and trauaile for our necessities in this life, like the birds of the ayre, and the lilies of the field, without care. For thou hast promised to be carefull for vs, and hast commanded that vpon thee we should cast al our care: which liuest and reignest world without end Amen.

¶ A prayer against temptation.

O Lord Jesus Christ, the onely stay and defence of our mortall state, our onely hope, our onely saluation, our glory, & our tryumph, who in the flesh (which thou haddest for our onely cause taken vpon thee) diddest suffer thy self to be tempted of Sathan, and who only and alone of all men, diddest vtterly ouercome and vanquish sinne, death, the world, the deuill, and all the kingdome of hell: and whatsoeuer thou hast so ouercommed, for our behoofe it is that thou hast ouercommed it, neither hath it been thy wil to haue any of thy seruants to keep battel, or fight with any of the foresaid euils, but of purpose to reward vs with a crown of the more glory for it: and to ỹ intent that thou mightest likewise ouerthrow Sathan in thy members, as thou hadst before done in thine owne person, giue thou (we beseech thee) vnto vs thy souldiers (O lion most victorious of the tribe of Juda) strength against the roaring lion, which continually wandreth to & fro, seeking whō he may deuoure. Thou being that same serpent, the true giuer of health & life, that was nailed on hie vpon a tree, giue vnto vs thy silly ones wilinesse against the deceitfull awaiting of the most subtill serpent. Thou being a Lambe as white as snow, the vanquisher of Satans tyranny, giue vnto vs thy little sheepe the strength and vertue of thy Spirit, that being in our owne selues weake and feeble, and in thee strong and valiant, we may withstand & ouercome

all

all assaults of ỹ deuil, so that our ghostly enemy may not glory on vs, but being conquered through thee, we may giue thanks to thy mercy which neuer leauest them destitute that put their trust in thee, who liuest and reignest God for euer, without end. Amen.

¶ A prayer for the obtaining of wisedome. Sap. 9.

O God of our fathers, and Lord of mercy, thou that hast made al things with thy word, and ordained man through thy wisdom, that he should haue dominion ouer ỹ creatures which thou hast made, that he should order the world according to equity & righteousnes, & execute iudgement with a true heart: giue me wisdome, which is euer about thy seat, & put me not out from among thy children: for I thy seruant & sonne of thine handmaid, am a feeble person, of short time, & too yong to the vnderstanding of thy Iudgement & lawes: yea, though a man be neuer so perfect among the children of men, yet if thy wisdome be not with him, he shalbe nothing worth: Oh send thy wisdome out of thy holy heauẽs, & from the throne of thy maiesty that she may be with me, and labour with me that I may know what is acceptable in thy sight, for she knoweth & vnderstandeth al things, & she shal conduct me right soberly in thy works, & preserue me in her power, so shall my works be acceptable. Amen.

¶ A prayer necessary for all men.

O Merciful God, I a wretched sinner reknowledge my self bound to keep thy holy commandements, but yet vnable to performe them, & to be accepted for iust, without ỹ righteousnes of Iesus Christ thy only son, who hath perfectly fulfilled thy law, to iustifie all men that beleeue & trust in him. Therfore grant me grace I beseech thee, to be occupied in doing of good works, which thou commandest in holy scripture, all the daies of my life, to thy glory, & yet to trust onely in

thy

thy mercy, & in Christs merits to be purged from my sins, & not in my good workes, be they neuer so many. Giue me grace to loue thy word feruently, to search the scriptures diligently, to read them humbly, to vnderstand them truly, to liue after them effectually. Order my life so, O Lord, ỹ it may be alway acceptable vnto thee. Giue me grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things ỹ please thee, be they neuer so contrary to my desires. Teach me so to pray, that my petitiõs may be graciously heard of thee. Keep me vpright among diuersities of opinions & iudgements in the world, that I neuer swarue from thy truth taught in holy scripture. In prosperity, O Lord, saue me, that I war not proud. In aduersity helpe me, that I neither despaire nor blaspheme thy holy name, but taking it patiẽtly, to giue thee thanks, & trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailty, I beseech thee to work true repentance in my heart, that I may be sory without desperation, trust in thy mercy without presumption, ỹ I may amend my life, & become truly religious without hypocrisie, lowly in heart without fainting, faithfull and trusty without deceit, merry without lightnes, sad without mistrust, sober without slothfulnes, contẽt with mine owne without couetousnes, to tell my neighbour his faults charitably wout dissimulatiõ, to instruct my household in thy lawes truly, to obey our King & al gouernours vnder him vnfainedly, to receiue all lawes and common ordinãces (which disagree not from thy holy word) obediently, to pay euery man that which I owe vnto him truly, to backbite no man, nor slander my neighbour secretly, and to abhorre all vice, louing all goodnesse earnestly. O Lord grant me this to doe, for the glory of thy holy Name.

¶ A prayer

¶ A prayer for patience in trouble.

HOw hast thou (O Lord) humbled and plucked me downe? I dare now vnneaths make my prayers vnto thee, for thou art angry with me, but not without my deseruing. Certainly I haue sinned, Lord, I confesse it, I will not denie it: but oh my God, pardon my trespasses, release my debts, render now thy grace again vnto me, stop my wounds, for I am all to plagued and beaten, yet Lord, this notwithstanding I abide patiently, & giue mine attendance on thee, continually waiting for relefe at thy hand, & ỹ not without skil, for I haue receiued a token of thy fauor and grace towards me, I meane, thy word of promise concerning Christ, who for me was offered on the Crosse for a ransome, a sacrifice & price for my sins: wherfore according to ỹ thy promise, defēd me Lord by thy right hand, and giue a gracious eare to my requests, for all mans staies are but vaine. Beat downe therfore mine enemies thine own self, w̄ thy power, which art mine only aider & protector, O Lord God Almighty. Amen.

¶ A prayer to be said at the houre of death.

O Lord Iesus, which art the only health of all men liuing, and the euerlasting life of them which die in faith: I wretched sinner giue and submit my selfe wholy vnto thy most blessed wil. And being sure that the thing cannot perish which is committed vnto thy mercy, willingly now I leaue this fraile and wicked flesh, in hope of the Resurrection, which in better wise shall restore it to me againe. I beseech thee most mercifull Lord Iesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou wilt couer and defend me with the buckler of thy mercy against all the assaults of the deuill. I see & acknowledge that there is in my selfe no helpe of saluation, but all my confidence, hope & trust is in thy most mercifull goodnesse. I haue no merits

nor

noꝛ good woꝛkes, which I may alledge beforꝛe thee. Of sinnes and euill woꝛkes (alas) I see a great heape, but thꝛough thy mercy I trust to be in the number of thē to whom thou wilt not impute their sinnes, but take and accept me foꝛ righteous & iust, & to be the inheritoꝛ of euerlasting life. Thou merciful Loꝛd wast boꝛne foꝛ my sake, thou didst suffer both hunger and thirst foꝛ my sake, thou didst pꝛeach & teach, thou didst pꝛay and fast foꝛ my sake, thou didst all good woꝛkes & deeds foꝛ my sake, thou sufferedst most grieuous paines and toꝛments foꝛ my sake, And finally, thou gauest thy most pꝛecious body to die, and thy blood to be shed on the Crosse foꝛ my sake. Now most merciful Sauiour, let all these things pꝛofit me, which thou freely hast giuen mee, that hast giuen thy selfe foꝛ mee. Let thy blood clense and wash away the spots and foulenesse of my sinnes. Let thy righteousnesse hide and couer mine vnrighteousnesse. Let the merits of thy passion and blood be the satisfaction foꝛ my sinnes. Giue me Loꝛd, thy grace, that my faith and saluation in thy blood wauer not in me, but be euer firme & constant, that the hope of thy mercy and life euerlasting neuer decay in me, that charity ware not cold in me. Finally, that ỹ weakenesse of my flesh be not ouercome with the feare of death. Grant me mercifull Sauiour, that when death shall shut vp the eyes of my bodie, yet that the eyes of my soule may still behold and looke vpon thee: that when death hath taken away the vse of my tongue and speech, yet that my heart may cry and say vnto thee, In manus tuas Domine, commendo spiritum meum, (that is to say,) O Loꝛd, into thy hands I giue and commit my soule: Domine Iesu accipe spiritum meum, Loꝛd Iesu receiue my soule vnto thee, Amen.